







THE  
CATHOLIC RECORD.

Vol. XIII.—JULY, 1877.—No. 73.

CATHOLICITY IN EASTERN PENNSYLVANIA

FROM 1800 TO 1835.

II.

THE dawn of the present century found Catholicity in Eastern Pennsylvania already evincing signs of that vitality which now gives it so proud a position in the ecclesiastical history of our country. St. Joseph's, St. Mary's, Holy Trinity, and St. Augustine's Churches were gradually growing into respectable congregations, and provision had likewise been made for the orphans,\* who were now under the care of the good Sisters of Charity. The parochial school, too, had opened its doors to Catholic children. Outside of the city we have seen churches established at Goshenhoppen, Cone-wago, Reading, West Chester, Lancaster, Elizabethtown, and other

points. Baltimore had grown into an Episcopal See, and its zealous Bishop found his diocese far too extensive to receive the attention its growing exigencies required at his hands. He recalled the Very Rev. Leonard Neale, his Vicar-General, from Philadelphia, and shortly afterwards (December 7th, 1800) consecrated him Bishop of Gortina, *in partibus infidelium* and coadjutor to the Bishop of Baltimore. But even with the aid of this zealous co-laborer it was impossible for Bishop Carroll to keep up with the demands made upon him, and he again appealed, this time to Pope Pius VII, for further help. His diocese, the whole United States, already counted sixty-eight priests and eighty churches, and with the tide of emigration the Church was gaining constant accessions. The Holy Father yielded to the solicitations of the first prelate of the American hierarchy. By a brief, dated April 8th, 1808, Baltimore was raised to the dignity of a Metropolitan See, and New York, Philadelphia, Boston, and Bardstow, were erected into Episcopal Sees. The first two prelates, Bishops Carroll and Neale, were natives of

\* We may here mention that one of the first, if not the first, asylums for boys in Philadelphia, was opened by Rev. Michael Guth, an Alsatian priest, who was then pastor of the German Church of Holy Trinity. The asylum was on Sixth Street adjoining the church. But the good man was not permitted to remain for a long time with his orphans. At that time there was a large number of Catholic blacks in Philadelphia, who had followed their masters, who had been driven out of St. Domingo by revolution. These blacks occupied the galleries of the Church of the Holy Trinity, and Father Guth, who preached in German three Sundays in the month, was desirous of preaching one Sunday in the month in French, for the benefit of the French portion of his flock. This the German trustees would not tolerate, and Father Guth went away. He was succeeded, in 1836, by the Rev. Nicholas Balleis, O. S. B., now of Brooklyn, N. Y.

the United States, the first bishops of New York and Philadelphia were Irishmen, and the first bishops of Boston and Bardstown were Frenchmen. All were men of learning, piety, and full of missionary zeal. The Rev. Luke Concanen, of the Order of Preachers (Dominicans), was appointed first Bishop of New York, the Rev. Michael Egan, of the Order of St. Francis, became Bishop of Philadelphia; the Abbé Cheverus (afterwards Cardinal and Archbishop of Bordeaux) became Bishop of Boston; and the saintly Abbé Flaget reluctantly became Bishop of Bardstown.

Rt. Rev. Michael Egan, D.D., O. S. F., was born in Galway, Ireland, in 1791. He sprung from a pious and respectable family, and came into the world in days of penal laws and oppression. For a priest to say mass was cause for death and fines, if the poor can be fined, punished those that heard it. Excessive penalties awaited the family that harbored a priest; and, when not to expose his flock the priest lived in some secluded hut on the mountain-side, or in some rudely excavated cavern, or contrived a shelter in the ruins of some building of olden times, or awaited his flock in the vault of the dead, there were rewards for disclosing, and threats of punishment for not disclosing his hiding-place. There were no schools for youth aspiring to the priesthood; and Catholic schools for the laity were illegal. But God often more than compensates a people suffering persecution for His sake, by gifts of a livelier faith and a more tender devotion. So it was in Ireland when the first Bishop of Philadelphia was born. We may easily imagine what lessons of faith and virtue his parents inculcated, and with what earnestness the soul of the gentle child drank them in. As he approached manhood, he determined to devote himself to the service of God and to the salvation of souls. For this he

was willing to give up everything and become poor, chaste, and obedient. He sought admission and was received into the austere Order of St. Francis, and was soon sent from Ireland to the Continent to pursue the proper course of ecclesiastical studies. He studied in Rome, in the College of St. Isidore, the venerable House of the Irish Franciscans in the Holy City, where in his time, as still in our time, the piety, the humility, and the self-denial of the great Father Luke Wadding, and of his associates in its foundation, remain as a precious legacy. After the completion of his studies and ordination, he returned to Ireland to labor as a zealous and devoted priest of that Isle of Saints, for the sanctification of souls, it being no longer a crime for a priest to say mass in public. But the voices of his exiled countrymen, crying for the ministrations of religion, reached him from beyond the Atlantic, and he lost no time in coming to their aid. In 1802 we find him exercising the holy ministry in Lancaster, with the indefatigable and humble Father De Barth. Together they toiled in season and out of season in that mission then so extensive, now so rich in holy memories. They journeyed through dark and often almost trackless forests, climbing the rugged mountains, fording bridgeless streams in summer and winter. On foot and on horseback they sought out scattered Catholics; they instructed the young; they exhorted the old; they administered the Sacraments; they preached; they did all that zealous priests should or could do. Father Egan saw most clearly the ever-increasing need for zealous, self-denying fellow-laborers, and his devoted heart yearned to aid in supplying that need. Seven years before, the sons of St. Dominic had gone into Ohio; twelve years before the Augustinians had begun their work in Philadelphia; the sons of Loyola, although their Society was



not yet fully restored (after its temporary suppression), were working diligently; even the Trappists, driven from Melleray by an irreligious revolution in Europe, had already cast their eyes upon the shores of America; and still other laborers were needed for the vineyard. Why may not the Franciscans come? They seek with avidity fields of labor unattractive to men of less self-denial and love of poverty. May they not add this field, too, to their poor and painful missions in California, the Holy Land, and Eastern Asia? Might they not shed their blood, if need be, as their brethren had done in Florida three hundred years before? Father Egan urges it for a time, and not without some prospects of success. In 1804 he received full authority to establish a province of his Order in the United States, but from some causes which have not transpired the design fell through.

In 1806 Father Egan was transferred from Lancaster to St. Mary's Church, Philadelphia, which was the chief scene of his subsequent labors, and where his piety and learning, and his amiability of character, won general esteem and affection.

We have seen how he was appointed first Bishop of Philadelphia, by a Brief dated April 8th, 1808. The Pallium for Archbishop Carroll, and the Bulls for the new Bishops of Philadelphia, Boston, and Bardstown were intrusted to the Rt. Rev. Dr. Concanen, who had been consecrated Bishop of New York in Rome, April 24th, 1808, by Cardinal Antonelli, then Prefect of the Propaganda. He set out for America, first going to "Leghorn, hoping to find a ship to convey him to the United States, and after spending four months there, returned to Rome. He then went to Naples in the same expectation, but the French authorities, who at that time had possession of the city, detained him as being a British subject,

and he very soon died suddenly\*—not without suspicion of having been poisoned to obtain possession of such effects as he had with him." Pius VII was no longer in Rome—he had been hurried as a prisoner by Napoleon to Grenoble, then to Avignon, and then to Savona, and it was impossible for him to attend to the Bulls of the American Bishops. The Bulls of April, 1808, did not therefore reach America till September, 1810.

Father Egan was consecrated in the Cathedral in Baltimore, on the 28th of October, 1810, by Archbishop Carroll, assisted by Bishop Neale; and the Rev. William Vincent Harrold preached the consecration sermon. The new Bishop was, according to Archbishop Carroll's description of him, a man "endowed with all the qualities to discharge with perfection the functions of the episcopacy, except that he lacks robust health, greater experience, and a greater degree of firmness in his disposition. He is a learned, modest, humble priest, who maintains the spirit of his Order in his whole conduct."†

The years of the episcopacy of Bishop Egan were few, and to him full of sorrow. The irreligious revolutions of Europe had rooted up many a long-established custom in the management of ecclesiastical affairs, and the Church seemed again going back to her modes of procedure in the early days of persecution. But men's minds were troubled. Those modes, and the principles on which they stood, some did not clearly know or understand. Others thought that in this land of liberty the established customs should be maintained with such modifications

\* "On a appris la mort de M. Concanen, Dominicain, désigné Evêque de New York, mort à Naples, étant empêché de partir par la Police, son passage déjà payé." MS. Note by Bishop Bruté, Sept. 13th, 1810; quoted by Bishop Bayley in his "History of the Catholic Church on the Island of New York."

† Archbishop Carroll's letter of June 17th, 1807. Archives of the Archbishop of Baltimore.

as the special circumstances of this country required; and they often went astray in conceiving what modifications were allowable or consistent with the principles which must always guide the Church. There were others, again, who brought personal feelings of pride, or prejudice, or passion, to envenom the difficulty.

Twelve years before had Bishop Carroll combated these difficulties, when the trustees of the German Church of the Holy Trinity claimed certain rights, and fomented a schism in which they were encouraged by two suspended priests; but at last, after a rebellion of five years, the trustees submitted to the Bishop's authority in 1802. Scarcely had Bishop Egan taken his episcopal chair when similar struggles sprung up again, this time at St. Mary's, his cathedral. On him they had a deep effect. He had never possessed a strong constitution, and the years he had spent in the priestly mission had told on him. At an age, too, when with his broken health tranquillity was dearer than ever, there must have been a terrible struggle within him as he found himself bound by his most solemn duty to God and the Church to withstand the ill-judged or ill-advised pretensions and the attempt to wrest from his hands the reins of ecclesiastical government. He suffered in mind and body, but he yielded not. Meek and uncomplaining, he pursued his line of duty, hoping, striving by his patience and mildness to disarm opposition and to lead all back to duty and charity. When, after three years and a half, he felt that his death was at hand, he welcomed it with resignation and with holy joy. On July 22d, 1814, he gave up his soul to God, and slept in peace. So may he rest. Before his death he requested that his funeral might be simple, as, indeed, the troubled time of war (the war of 1812) required, and that no monument should be raised over his tomb. In early life he quitted

the world—in it, he was not of it,—he craved not to be remembered in it. His funeral took place next day, necessarily without that fullness of funeral ceremonies which the Church accords to her Bishops. His remains were interred in the Bishops' burying-ground, where they remained until March 16th, 1869, when they were, with those of his successor, the Rt. Rev. Dr. Conwell, deposited with grand and imposing ceremonies in a vault, under the sanctuary of the grand Cathedral of St. Peter and St. Paul. It was not as easy in those days to advance the work of the Church as it is in our day. Priests were scarce. Catholics as a rule were poor, and many other facilities were wanting, and still with the few resources at his command, and in the face of the trouble that surrounded him, Bishop Egan found the means to enlarge St. Mary's Church in 1810, and gave an impetus to religion in his vast diocese by his visitations and by the example of devotion he gave to both priests and people.

On the death of Bishop Egan, his friend and companion for years on the mission, Very Rev. Adolph Louis de Barth, was appointed the Administrator of the diocese. He held this position from 1814 to 1820; years of trials, anxieties, and vexations, borne with that Christian resignation and humility for which he was distinguished. There was much difficulty and delay in filling the vacant See of Philadelphia. The annoyances and vexations caused by recalcitrant priests and rebellious trustees made the position of Bishop, onerous enough under the most auspicious circumstances, simply appalling in this case. It was tendered to the Rev. Ambrose Marechal, of Baltimore, and he declined. Dr. De Barth was asked to become Bishop of the diocese he was ruling so well under existing circumstances, but his characteristic modesty would not permit him to think of such a thing.



He had come to America to be a missionary; he aspired to nothing more. The Rev. Jean Baptiste David, afterwards Coadjutor Bishop of Louisville, Ky., was asked, and he too declined. Then, Dr. De Barth was again urged—was appointed—the Bulls for his consecration were received. But he sent them back and positively refused. He was willing to spend himself and be spent in the service of God, but he shrunk from all honors and dignities. It seemed as if no clergyman on this side of the Atlantic whom the Prelates deemed fully qualified for the very trying and difficult position was willing to occupy it; and so six years passed away.

Under these circumstances, the Holy See looked elsewhere, and selected the Very Rev. Henry Conwell, a parish priest of Dungannon, and Vicar-General of Armagh, Ireland.

The name of Dr. Conwell was very well known in Rome. Born in the County Derry in 1745, of a pious and respectable Catholic family, that had already given several eminent priests to the Church, the young Henry Conwell likewise aspired to the ecclesiastical state. After the necessary studies made under the guidance of his uncle, he, too, like Dr. Egan and so many others, was forced to go to the Continent for the further prosecution of his studies. He entered the Irish College at Paris, on a *Bourse* or foundation established years before by his family, and soon attracted attention by the brilliancy of his talents and the suavity of his character. It was a time of intense intellectual excitement in Paris. Among the celebrities of that capital was the Republican philosopher, savant, and statesman, Benjamin Franklin, whom all courted. To him young Conwell was presented. Little did the old man think, as he spoke cheering words of encouragement and counsel, little did the youthful student

think as he spoke words of respect and reverence, that fifty years later he would be Bishop in Franklin's own city. Truly "there is a divinity that shapes our ends."

Having completed his studies with eminent success and received sacerdotal ordination, Father Conwell returned to his native diocese to encounter the difficulties and trials of an Irish priest for the welfare of souls. His zeal and piety, the amenity of his manners, his learning and prudence, won the confidence of his superiors, the esteem of his brother clergymen, and the intensest love of his flock. He was soon made parish priest, and ere long was named by the Most Rev. Dr. O'Reilly, Archbishop of Armagh and Primate of all Ireland, one of his Vicars-General. This office he held for over a quarter of a century, and for the greater part of that time, owing to the advanced age and feeble health of the venerable Primate, the principal charge of the affairs of the Diocese devolved upon the Vicar-General. On the Primate's demise, his name was one of those most warmly commended and urged to be named the next successor of St. Patrick. Another, however, was appointed. But Rome kept in mind these testimonies to the virtues, the learning, and the abilities of Very Rev. Henry Conwell; and when later they sought in Europe a successor to Bishop Egan in the See of Philadelphia, it seemed but natural to select him. At the urgent entreaty and counsel of friends whom he esteemed, he was induced to accept, although he was now seventy-three years of age. He passed to London, and on his way he met a young Levite who was going to France to complete his ecclesiastical studies. He had already been a professor at Dungannon College, and was near the end of his course. The venerable Bishop-elect of Philadelphia was pleased with the young student, whom he induced to accompany him as far as Liverpool. Here

they separated for a few days, the elder to continue his journey to London, where, in the fall of 1820, he received episcopal consecration at the hands of the Right Rev. Dr. Poynter; the other to await the Bishop's return and embark with him for his far-off diocese. On November 21st, 1820, these two missionaries, the Right Rev. Bishop Conwell and Mr. Bernard Keenan (afterwards for over half a century pastor of St. Mary's Church, Lancaster), landed in Baltimore, whence, after paying their respects to the Most Rev. Archbishop Marechal, they proceeded to Philadelphia. One of the first official acts of the new Bishop after reaching his diocese was to ordain his young companion, which event took place on January 1st, 1821. On the 1st of May following, he ordained the Rev. Thomas Hayden, for many years pastor at Bedford, Pa. Bishop Conwell commenced his labors with a zeal and energy that would have done credit to many a younger man. He increased the number of priests and of churches and congregations, and saw the Church gradually spreading. But the troubles that had sent his worthy predecessor to the grave, together with others equally trying to a dutiful Bishop, awaited him. He found at St. Mary's a young priest, the Rev. William Hogan, whom his experienced eye soon discovered to be unworthy of the sanctuary, one who, it was afterwards learned, should never have been ordained. Such a one the Bishop was in conscience bound to remove from the ministry. The priest resisted. Plausible, artful, and intriguing, he knew how to appeal to the passions and the interests of others, and to hold himself forth as a clergyman falsely accused, unjustly treated, and deeply wronged. He won supporters in his congregation; he strove to lead even the clergy to uphold him. He approached the great Bishop England, of Charleston, and almost suc-

ceeded in leading him, for a time, to believe him innocent, or at least harshly dealt with. The generous heart of that illustrious Prelate led him to try to save this young priest and to act as peacemaker. But a short time revealed to him the character of the man, and it became his stern duty even to anticipate Dr. Conwell in pronouncing upon him the penalty of ecclesiastical censures. For this, Bishop England became, for a time, the object of assaults equal to, if not surpassing, those levelled at the venerable Bishop of Philadelphia. After the first trouble followed other difficulties springing from it or connected with it. The Rev. William V. Harrold and the trustees of St. Mary's Church also came in collision with the Bishop, and after acting in bad faith and deceiving him by false promises, the Bishop was forced to lay an interdict on the church, and close it. He retired to St. Joseph's. The difficulty was at last taken to Rome; the Bishop and the recalcitrant priests, Fathers Harrold and Ryan, both Dominicans, were all summoned to Rome. Finally peace was proclaimed. It is not necessary for us, in this brief sketch, to enter into all the details of events which ought to be forgotten rather than revived. Thank God, almost fifty years of peace and harmony separate us from those troublous days. In referring to Bishop Conwell's trials, Dr. England says: "The Bishop has been the greatest sufferer in his feelings, in his income, and under God, he may thank his virtue alone, that he has not suffered in his character; that has been but burnished in the collision. Were he a hypocrite, the thin varnish would have long since been rubbed off, for indeed, the applications have been roughly used."

All the suffering and anxiety told on Bishop Conwell. With the weight of nearly three-quarters of a century weighing upon his shoulders



when he entered upon the duties of his office, he had now passed beyond the fourscore years allotted to man, and his brother Prelates advised that the venerable old man should be relieved of a burden now too heavy for him. They proposed that a coadjutor be given him. The Holy Father approved of the advice of the American Bishops. In 1829 the first Provincial Council of Baltimore discussed the matter, and with Bishop Conwell's consent and approval the Rev. Francis Patrick Kenrick, a promising and learned young priest of the Diocese of Bardstown, was selected as Coadjutor Bishop of Philadelphia, with powers of Administrator. Good Father Kenrick was laboring zealously in the wilds of Kentucky, assisting his aged and saintly Bishop, Mgr. Flaget, in his missions and *conferences*. Whilst others saw that there was a future for him, and that high honors awaited him, he alone seemed unmindful of everything save the good work he was engaged in. His own Bishop entertained hopes that he might one day be able to transfer the burden he had carried for over twenty years to the shoulders of this gifted young priest, and that he could then find that peace and quiet he had longed for to prepare himself for a better world. But Mgr. Flaget had only as yet labored one-half the years of his episcopate. "On the 1st of May, 1830, at nine o'clock in the evening, Mgr. Flaget received a package containing the Bulls for the Rev. F. P. Kenrick. Knowing that this clergyman had been proposed by the late Council to the Holy See for the Coadjutorship of Philadelphia, he still cherished hopes that the documents contained in the unopened parcel might nominate him to the See of Bardstown. 'With his heart bleeding,' he knelt down and breathed a fervent prayer, committing the affair to God, and resigning himself to His holy will. His worst fears were realized; the nomination was for Phila-

delphia. A deep gloom now came over him; he tried to sleep, but repose fled from his pillow. It was only the next evening after Vespers, the vigil of the feast celebrating the Invention of the Holy Cross, that he could find courage to deliver the documents to the Bishop-elect. This he did, with the significant remark: 'Behold here the certificate of the Cross you will have to carry.' " \*

Bishop Kenrick was consecrated in the Cathedral at Bardstown, on June 6th, 1830. There were four other prelates present: Rt. Rev. Dr. Conwell, Bishop of Philadelphia; Rt. Rev. Dr. David, Coadjutor Bishop of Louisville; Rt. Rev. Dr. England, Bishop of Charleston; and Rt. Rev. Dr. Fenwick, Bishop of Cincinnati. The sermon was preached by the distinguished Bishop of Charleston. How happy the selection of Dr. Kenrick was, events quickly proved. Dissensions soon gave way to peace and harmony; divisions to the earnest co-operation of all in the good work.

When the young and active Coadjutor arrived in Philadelphia, Bishop Conwell retired into the peace and quiet of private life. And during the last twelve years that he was yet spared, who was not edified by his piety and delighted by his gay, almost infantile cheerfulness, which failed not, even after blindness had, for him, thrown a pall over the world around? Who was not instructed by the stores of erudition he poured forth; and by his personal reminiscences and graphic accounts of the men and events in Ireland, Scotland, England, France, and Italy, he had seen in his long lifetime? These years of quiet and tranquil happiness were blessed to the good old man. On April 22d, 1842, at the advanced age of ninety-seven, he peacefully slept in the Lord. A few days before, he had learned of the death of Bishop Eng-

\* Bishop Flaget's Journal. Quoted in Bishop Spalding's Life of Bishop Flaget.

land. He prayed for him and quickly followed him to the tomb.

At the time of Bishop Conwell's retirement from active duty, Philadelphia contained some twenty-five thousand Catholics and five churches: St. Mary's, St. Joseph's, Holy Trinity, St. Augustine's, and St. John's, and ten priests, besides an orphan asylum for boys and one for girls. Church-building did not progress as rapidly in those days as it did at a later period. The reason for this, as before stated, was owing to the comparatively limited number of Catholics and to their want of means. We find, however, that this work was not altogether neglected. In 1816 the Catholics of Wilmington built St. Peter's Church (the present pro-cathedral). Among its earliest pastors were Rev. Peter Kenny, Rev. Geo. A. Carrell, S. J. (afterwards Bishop of Covington, Ky.), the venerable and much respected Very Rev. P. Reilly, V. G., who was pastor for seventeen years, the Rev. P. A. Prendergast, Rev. P. R. O'Brien, Rev. M. A. McGrane, and finally the learned prelate who now so worthily fills the position of first Bishop of Wilmington.

In Chester County, although a chapel existed, as we have already shown, in West Chester, as early as 1793, there was no resident pastor until 1840, when the Rev. P. Donahoe was sent there by Rt. Rev. Bishop Kenrick. The early missionaries went about the country and offered up the Holy Sacrifice of the Mass in farm-houses. From a scrap of paper before us we quote a missionary's memorandum. It runs as follows:

"1804.

"*Masses annually given at Mr. Arthur John O'Neil's.*

"11th March; 13th May; 12th August; 28th October.

"*Masses at Mr. Philip Dougherty's and Mr. Maguire's.*

"10th June. Mass, confessions, and sermons at Mr. Maguire's.

"14th May. Mass, confessions, and sermon at Mr. Philip Dougherty's."

It is to be regretted that the missionary's name is not attached to this memorandum. He was probably a Jesuit from St. Joseph's, Philadelphia, or Goshenhoppen.

In 1817 the Jesuits from Conewago built St. Ignatius Church, Mountain, Adams County. It was 70 feet by 40 feet in dimensions, and was attended from Conewago Chapel. It is now attended once a month from Chambersburg. In 1831 the Jesuits founded the Church of St. Francis Xavier, at Gettysburg. This church was enlarged in 1852, by Father Cotting, S. J. Its dimensions are 90 feet by 48 feet. In November, 1858, it passed into the hands of the secular clergy, and Rev. Basil Shorb became its first pastor under the new régime.

In the year 1830, the Rev. Father O'Flynn founded St. Augustine's Church, Silver Lake, Susquehanna County. This church was 50 feet by 30 feet in dimensions. It was enlarged in 1871 by the Rev. John Slattery.

In April, 1831, the Rev. T. Gegan founded the Church of St. John the Baptist, Manayunk. The original church was 80 feet long by 50 feet wide. It was enlarged in 1834 by the Rev. Charles J. H. Carter (the present venerable Vicar-General of Philadelphia), and again in 1846 by the Rev. David Mulholland. The ground on which the church was built was given by Mr. John Keating,\* the grandfather of Dr. William V. Keating, of Philadelphia. The parochial house was built by the Rev. C. J. H. Carter, at a cost of \$1322.00. In 1871 a new parochial house was built by the present pastor, the Rev. Francis O'Conner. The parochial school now numbers

\* Mr. John Keating was born in Ireland in 1762, was educated in France, and served as Captain in Walsh's Regiment of the Irish Brigade. He died in Philadelphia, June 19th, 1856, aged 96 years.



about 350 children, and is taught by five teachers. There is also in Manayunk an academy under the care of the Sisters of the Immaculate Heart of Mary.

The following clergymen have been pastors of St. John's Church: Rev. T. Gegan, 1831; Rev. A. Kindelon, 1832; Rev. C. J. H. Carter, 1832; Rev. J. B. Healy, 1836; Rev. David Mulholland, 1837; Rev. P. A. Nugent, 1860; and Rev. Francis O'Conner, the present beloved pastor, 1868.

In the summer of 1832, Bishop Kenrick, his clergy, and his religious were severely taxed by the ravages of that fearful scourge, the Asiatic cholera. On Sunday, July 29th, a special meeting of the Board of Guardians of the Poor was called in reference to a case of "malignant fever" that had broken out in the Almshouse. The healthy inmates were removed to the new buildings west of the Schuylkill. Successful efforts were made to obtain the use of the United States Asylum and the Bush Hill Hospital for cholera patients. Sheds were ordered to be erected for the sick at the new buildings on the Schuylkill, as they were not in condition to accommodate the inmates. At a time when the epidemic was at its height, when the unfortunate victims of disease were hurried into eternity almost before their attendants had time to give them the slightest attention, the old City Almshouse, then in Spruce Street, between Tenth and Eleventh Streets, presented a scene that beggars description. The mortality from cholera was so sudden and fearful, that on August 8th the nurses abandoned their patients and fled for their lives. They could no longer face the horrors by which they were surrounded—there was no *price* that could *pay* them for remaining at their posts. In this terrible state of affairs, one of the Guardians was sent for, and knowing that the assist-

ance required by the poor victims could now be procured from *one* source *alone*, he immediately dispatched a letter to the Rt. Rev. Francis Patrick Kenrick, Bishop of Philadelphia, asking for the required aid. The saintly Bishop promptly sent the following letter addressed to Hon. Jesse Burden:

DEAR SIR :

I have the gratification to inform you that in compliance with your request, ten Sisters of Charity have arrived from Emmitsburg, to devote themselves to the service of the sick in the Almshouse. You will please inform the Committee, and take the necessary measure for enabling them to enter immediately on the exercise of their charitable office, which they have with such alacrity embraced. I shall be ready to co-operate in every way in my power to so laudable a work.

Yours, respectfully,

† FRANCIS PATRICK KENRICK,  
Bishop of Philadelphia.

PHILADELPHIA, August 10th, 1832.

Until the arrival of the Sisters, Col. J. L. Wolf and Dr. Burden, with the aid of such of the inmates as could be had, attended the sick. The Sisters soon arrived, and remained at the institution, tending with motherly tenderness upon the plague-stricken victims, encouraged and sustained by a trust in Him who watches over and protects His servants. The Daughters of St. Vincent de Paul did their duty here as they did on the battlefield, and in the hospital of Balaklava and Inkermann, and as we have seen them do it during our own late civil war. Theirs it is to "inquire the wretched out and court the offices of soft humanity." Theirs it is to "reserve their raiment for the naked, to reach out their bread to feed the dying orphan, or to mix their pitying tears with those that weep."

"Unshrinking when pestilence scatters his breath,  
Like an angel she moves 'midst the vapors of death."

In two hours after Bishop Kenrick's letter reached Emmitsburg,

the Sisters were on the road to Philadelphia. On their arrival accommodations were prepared for them, and they immediately entered upon their labor of love. In their report the committee expressed the deepest appreciation of the invaluable services of the Sisters; and they declared that "if they could be prevailed upon to remain, after the scourge had passed away, that the hospital department of the Almshouse would afford greater opportunities for the recovery of the sick than any other institution in the United States."

After a time the pestilence disappeared, the Almshouse was purified, and a number of temporary hospitals that had been opened were closed. The Sisters of Charity remained in the institution until May, 1833, when they were withdrawn, the following reasons being assigned for their withdrawal:

"Being now on the spot," said the Rev. John Hickey, their superior, "and having made all the inquiries necessary to determine my judgment, I feel it my duty, gentlemen, to advise you that I do not consider their (the Sisters) longer continuance in the Almshouse to be of that department of charity in which they can be most usefully employed. With all the good will and kindness which you, gentlemen, have manifested in this regard, I do not perceive that, consistently with the principle on which the institution is founded, supported, and governed, it is in your power to secure them those opportunities of practicing the duties of their state of life, according to their rules; that protection of their feelings from the rude assaults of such persons as are necessarily in your institution, and who regard it as their own, while they look upon those who administer to their comforts as servants paid for doing it; or that security from misrepresentations of motives and of action to which a few retiring and timid fe-

males are necessarily exposed, laboring among such a population of paupers. Besides, in any case of legal provision for the poor, the expenses for attending them are included. The places occupied by the Sisters *might afford employment to others who stand in need of it*, for the sake of an emolument, which enters not into the motives that influence the Sisters or their superiors. Consequently the poor could be attended to in your institution, while the Sisters could be employed in other departments of charity, where the unhappy sufferers have to depend upon a more precarious support—where the orphan will look upon them as mothers, and the sick as sisters—when theirs will be the task to plant the seeds of virtue in the minds of poor children, whose poverty and wretched parents sometimes conspire to deprive them of both, unless such facilities be afforded."

The devotion evinced by the shepherds of the fold of Christ spoke volumes in defence of that religion whose ministers stand by their people in that hour of calamity when their nearest of kin abandon them to their fate. Bishop Kenrick, his clergy, and his heroic Sisters proved themselves worthy of their high and holy calling, and their invaluable services are held in grateful remembrance even to this day.

St. Jerome's Church, Tamaqua, was founded in 1833, by Rev. A. Wainright. The original church was 61 feet by 40 feet, and was enlarged in 1858 by the Rev. Maurice A. Walsh. It is now 80 feet by 48 feet in dimensions, and is quite a neat church.

The coal-fields of Schuylkill County attracted a large number of Catholics to that section of the State, and the Rev. Father Wainright founded St. Patrick's Church, in Pottsville, in 1834. A school and orphan asylum were organized soon afterwards. They were under the care of the Sisters of Charity. In 1843 an acad-



emy was opened by the Sisters of St. Joseph, who have charge of it at the present time. Pottsville was attended in 1829 by the Rev. Father Fitzpatrick, and in 1830 by Rev. Father McCarthy. Father Wainright was the first resident pastor the writer has any record of.

The German Catholics in and around Pottsville were sufficiently numerous to form a congregation, and in 1842, Bishop Kenrick sent the Rev. Joseph Burg to build a church for them. A quaint-looking stone, structure, 70 feet by 50 feet, was erected and placed under the patronage of St. John the Baptist. Though the congregation increased in number, it was not until 1869 that it was found necessary to build a new church. About this time, Rt. Rev. Bishop Wood purchased a lot at the corner of Tenth and Mahantongo streets, for \$10,000. A beautiful new church of dressed mountain stone, with brownstone front, was erected on this lot. Its dimensions are 160 feet by 65 feet. There was a small schoolhouse built in 1849 for the German children, by that zealous and exemplary priest, the Rev. P. M. Carbon, but as in the course of time it proved too small, it was abandoned. Since the erection of the new church the old one has been converted into a school. It is now attended by about 180 children, under the charge of the School Sisters of the congregation of Christian Charity.

The first Catholic congregation at Easton appears to have been organized by the Rev. H. Herzog, who seems to have been a German. Under his pastorate St. Bernard's Church was built, and it was dedicated in 1837. He was succeeded by the Rev. James Malony. After him came the Rev. Hugh Brady, who remained about three years, and then went to the diocese of Chicago, where he soon after died. He was succeeded in August, 1847, a few days after his ordination, by the

present accomplished and revered pastor, Rev. Thomas Reardon. At this time there were about 450 Catholics, of all ages, in the place,—that is, within the limits of the parish, not more than a dozen of these being in the town or borough; and of all who were here then, less than forty now remain. There were a number of out-missions attached to Easton, in 1847. The principal of these were Haycock and Doylestown, in Bucks County; Allentown and Catsauqua, in Lehigh County; Bethlehem and Freemansburg, in Northampton County; together with Lambertville, Phillipsburg, New Hampton, Clinton, and Oxford, in that part of New Jersey which, before the erection of the diocese of Newark, was under the jurisdiction of the Bishop of Philadelphia. Of these missions, Haycock, in Bucks County, and Lambertville, N. J., were the only two where there was a church. Now, each of them, except Freemansburg, has a church, and in Easton, Allentown, Bethlehem, and Catsauqua, there are two churches; one in each being for the German Catholics.

The old church in Easton (60 x 40 feet), an humble one, was taken down in 1866, and a new one erected, partly on the site of the old one. This was finished in April, 1867, and just as it was completed, the *beautiful new church took fire and was reduced to ashes!* It occurred through the upsetting of a small portable furnace used by a plumber who was at work on the roof. This was a terrific disaster, indeed, but with the blessing of God, the new church was built a *second* time. It is one hundred feet long by forty in width. The spire is one hundred and twenty feet high; the windows are of stained glass and very handsome. The congregation numbers about fourteen hundred souls.

German Catholics became so numerous that a separate church, St. Joseph's, was built for them in 1852-53. It is situated in South

Easton. The first pastor was the Rev. Rudolph Etthoffer.

Among the good priests who labored in Philadelphia during the first half of the present century is the Rev. Terrence J. Donaghoe, the founder of St. Michael's Church. His name has already been mentioned in this sketch in connection with the church in Reading, which was his first charge, but as the congregation was principally German, he was superseded by a German priest, and was transferred to Philadelphia, when in 1828 he became assistant to Rev. John Hughes (afterwards Archbishop of New York). He did noble service during the prevalence of cholera in 1832.

Up to 1830 there were but four Catholic churches in Philadelphia: St. Joseph's, St. Mary's, Holy Trinity, and St. Augustine's. It is a veritable fact that the majority of the congregation of Holy Trinity, German, resided in the "Northern Liberties," while St. Mary's parish extended from Market Street to Gray's Ferry, southwest, and even beyond those limits. It is a matter of no surprise, therefore, that regular catechetical exercises were almost impossible to Catholic children. It occurred to Father Donaghoe that this evil might, in a measure, be remedied, by popularizing catechetical instruction, and thus enlist a number of lay persons in the work.\* He adopted the following plan: Having selected five members from his congregation, he subjected them to a thorough catechetical drill for the space of three months, at the end of which time they were deemed competent to teach catechism, and duly apportioned to the work. The first Sunday-school was held in a room, on Prune street, between Fifth and Sixth streets, occupied by Mr. Boylan as a schoolroom, and which was procured and presided over by Father Donaghoe in person. The attendance on the first Sunday was

sixty scholars; the second, eighty-five, and the third, more than the room would hold, and as a necessity the school was removed to St. Mary's Church. From that time forward a new impetus was given to Catholic Sunday-school interests in Philadelphia. Contemporary with the establishment of the Sunday-school was the Sunday-school library, which at first was made up by voluntary contributions of books, and a weekly contribution of two cents, together with other offerings of books by friends. These libraries, likewise, grew in numbers and in importance, and have been productive of much good.

In 1831 the population of the city extended from Kensington to Southwark and Moyamensing, and from the Delaware River to the Schuylkill River, a distance north and south of about five miles. Kensington had become a manufacturing district, and the Irish people were attracted to that part of the city in large numbers. St. Augustine's was too far away to answer the wants of the Catholics in that section, and a new church became an absolute necessity. Bishop Kenrick intrusted the work of building it to Father Donaghoe, who, notwithstanding the poverty of his parishioners, had the satisfaction, in 1833, of celebrating the Holy Sacrifice of the Mass in an elegant and costly church, erected under the patronage of St. Michael, the Archangel. But if the church was built it was not yet paid for, and the debts assumed by its erection weighed heavily upon the congregation. At one time the Sheriff's placard appeared upon the door of the church, at the instance of one O'Toole, who did the plastering. This was a severe blow to the good pastor, but he was not to be discouraged. He immediately set out, going from door to door, imploring the means to save his church. God rewarded his labors; in one month he collected the sum of ten thousand dollars, and

\* J. J. E. Norman's Sketch of Father Donaghoe.



freed his church from debt forever. He subsequently erected a substantial and commodious dwelling, and a convent for the Sisters of the Blessed Virgin (a community of which he was the founder), which was afterwards destroyed by a mob during the riots of May, 1844. We shall have occasion to dwell more at length upon these

riots in a future article. Father Donagho continued to be pastor of St. Michael's Church from 1833 to September, 1843, a period of ten years, when he removed with his community to Dubuque. Here he remained until the period of his death, January 5th, 1869.

(To be continued.)

---

### IN MEMORY OF LENA.

O YE virginal white rose-buds, all dewy, sweet, and tender,  
Swaying on your frail, frail stems, though ne'er a breeze doth blow ;  
I love ye for that fairer bud that perished 'mid the splendor  
Of the song and sun and fragrance two summertides ago !

I called her oft our rosebud,—no flow'ret's name seemed meeter,  
For the pure and joyful promise of her lovely girlish grace ;  
But past my art to picture—than all my dreaming sweeter,  
The glorious, wondrous spirit-light upon her fair young face.

O the baleful fever-breath our fragile blossom blighting !  
O the bitter chalice to our darling's young lips pressed !  
O the fitful gleams of false, false hope, awhile our darkness lighting !  
O the days and nights of agony and woful wild unrest !

But the Lord Himself was with her to pity her and love her ;  
Earthly lover shared not her maiden-heart with Him,  
And the gentle Virgin Mother, and the Angels bent above her,  
And their glory round her brightened as the lights of time grew dim !

My friend, my chosen sister—child and woman strangely blended—  
Did thy spirit go out gladly, leaving blessing as it fled ?  
For all its living loveliness thy face in death transcended,  
Purer than the snowy blossoms o'er thy virgin-vesture spread.

O heart that loved me loyally, that prized my poor endeavor,  
Did I love thee purely, truly, I would be glad for thee !  
But oh, my life without thee ! Lord of the bright forever,  
Forgive my 'plaint who knowest what my darling was to me !

## THE CRUSADER'S EASTER.

"THE good Duke Heinrich," his people called him, and he deserved the name. His poorest vassals were sure of their lord's help if they were in trouble, of his avenging sword if they were insulted or oppressed, of his pity if they grieved. Life was full of all that could attract so loved and noble a prince. He was handsome in person, princely in fortune, a favorite at court; in his stately castle there reigned as queen of his heart, and queen of all hearts, his young and beautiful wife, the Lady Gertrude; and at the time of which I write a son had been given to them, and their cup of earthly joy was full.

Yet it was at this very time, when every tender influence of earth bade him dwell among his own people in peaceful happiness, that the good Duke Heinrich made a vow to go upon a crusade.

Nothing could move him from his purpose.

"My land is at rest," he said. "I have a son to bear my name, and wise counsellors to govern in my stead. There is no lord in Christendom more happy to-day than I, or more blessed by God. Shame on me, then, if I sit idle at home, while the land where He lived and died, who gave me all I have, lies groaning under the heel of the infidel."

The Lady Gertrude tried once, and only once, to keep him.

"Love," he answered her, "wilt hold back the sworn Knight of Christ from following his Leader?"

And she, in whose veins the blood of a line saintly and royal both was running, bent down and kissed the cross he wore, and bade him in God's name depart.

A two days' journey they rode together, side by side, on their stately

steeds, then, weeping sore, they parted.

"Weep not," the Duke said tenderly. "We shall be face to face again, when God pleases."

"Face to face it may be," she answered, with a heavy sigh. "My prayers shall follow thee night and day; come between thee and harm; plead for thy highest good. But something tells me that I shall never hear thy voice or meet thy glance of love again."

"Amen," he said, with steady, upward gaze. "That, then, will be our highest good, sweet wife. God's will—not mine—be done. He will be more to thee than I could ever be."

And so they parted.

Truly her prayers did follow him, and truly he seemed to bear a charmed life. He fought his way victoriously from Acre to Jaffa, and from Jaffa to Jerusalem. In the Holy City he made devout pilgrimages, visiting the places hallowed by his Lord's human presence, going bareheaded, barefooted, as humbly as the poorest pilgrim there. And at last his vow was fully accomplished, and he set foot on his ship again, and turned his face toward home.

Unwounded he stood there; his face, bronzed by the Eastern sun, was radiant with health and joy; he was going home, a Christian conqueror, home to love and peace. Over the blue Mediterranean the bark sailed gayly onward for one night and one day and one night more; then in the early morning a strange vessel came in sight, and on nearer approach was found to be manned by the deadly enemy of Christians, the Moorish pirates.

There was a short, sharp fight; they who had conquered everywhere



on land were conquered on the sea, and the good Duke Heinrich and five of his companions were carried into slavery.

Leagues away, in her German home, the Lady Gertrude looked daily to the east, and wept and prayed. She had put on widow's weeds at once, saying vehemently, when her ladies remonstrated with her, what one in like case with her had said: "The eyes that I should care to please are far away." She went to no tournament or ball, nor to the court; there was no merry-making in her castle. But her poor often saw her face, and her poor were welcome in her halls, and in the churches she was daily to be found, and late into the night she pleaded long with God.

In answer to her pleadings, and her almsgiving, and her attendance on the sick and dying, came the tidings that her husband was a captive and a slave. One day a soldier, weak from long illness, with wounds hardly healed, so worn with travel and suffering that it was difficult to recognize in him one of the strong warriors who had gone forth with the Duke two years before, craved audience with Lady Gertrude, and told the mournful tale.

"My master gave me this ring," he said, "and bade me tell thee that, living or dying, thou and he alike are in the hand of God, and that naught can harm one there. He laid his command upon me to escape, else I could not have left him, and to ask thee for love of God more than for love of him, to ransom thy brethren and his brethren from the infidel. There are five souls with him in the land of the heathen, gracious liege lady."

They looked to see her grow white and fall into a swoon, but the fire flashed in her eye, and her cheeks were rosy-red. "Thus God—the good God—answers prayer," she cried, exultingly. "Shall we love and praise Him in the sunshine

only? Nay; he hath sent me this to prove my love to Him and to my princely spouse."

The people, rich and poor, came when they heard of this sorrow, which fell heavily upon them all, to offer her bountifully of their little or of their wealth for their good Duke's ransom. But she refused them with a gratitude and a courtesy so gentle that none could take offence. Her fortune in her own right was a regal one.

"Let me ransom my own with my own," she cried. "He trusted me. I have enough for all."

So, with a holy priest, she sent a tried and faithful band of her attendants—old men who were willing and glad to do such work in their last days—and under a flag of truce they entered the land of the enemy.

It was a weird land, a scenery and people strange to these travellers, fresh from their German home; but little recked they of scenery or people; their one care was to find their lord. And even in a country where so many Christians were enslaved, it was easy to find Duke Heinrich, for the fame of such a captive had fled far and near. But before they could meet him, they must meet his master.

Brief and proud were the questions, ready at first the replies.

"Your errand?"

"To ransom the Duke Heinrich of the German Empire, and his five companions."

"Your price?"

They named the princely sum. A subtle gleam of triumph, of pleasure, or of avarice, or of all combined, glanced in the questioner's almond-shaped, half-closed eyes, glanced and was gone.

"You think," he said, with the cool scorn of one who holds power in his grasp. "You think to ransom five for such a sum as that! Take one and go."

He knew what he was doing, this wily, evil Moor. Not vainly had he

watched the hero who labored like a common slave upon his land. Always he saw him choose the worst place, the meanest fare, the hardest labor for himself, while striving always to lighten and to brighten his companions' weary way.

"He will never leave them behind him," quoth the Moor to himself. "And were he to try it, it would cost me nothing to say the ransom was too small for such a prize as he."

So they led the embassy to those six crusaders, bearing the Cross now through a sorer conflict than ever they had known on Syrian soil. For there they had held their own by sword and lance, in fair and open field, with an honorable foe. Here the slave's labor and the slave's chain and scourge were the portion of a duke of the realm, of four brave knights, of one young page of noble blood; and each day as they went forth to their labor the proffer had been made to them, "Deny your faith, become as one of us, and you shall rank among the proudest of our land."

But glad and free were the eyes that met the tearful eyes of the friends from the far-off home. No fetters had been able to fetter those valiant souls; no bribe could turn them from their duty. And now ransom was ready for one of them; and praise be to God, a priest was there who could give them the sacraments that were better far than freedom, in their power to cleanse, and heal, and feed the soul.

One only could be ransomed! It must be their master, then. None dreamed of aught different. Oldest and youngest they knelt around him, and kissed his hands, and gave thanks to God for him, and bade him go. "You will bear us in your heart," they cried. "You will do all for us that you can."

"I will do all for you that I can," he said. "By your knightly love and honor, take once more your oath

of fealty to me." And kneeling, each in turn laying his clasped hands in his lord's, they made their solemn vow to obey him in God's service, as their liege lord, through life to death.

By the duke's will, the oldest knight made his vow last. He was a man whose locks were already gray; there were fifteen wounds in his body, won in fight at his master's side; he who had stood manfully the brunt of battle was failing slowly under the African sun, and in his German home an aged mother, a wife and many children, mourned him by night and day. His heart had been breaking for the sight of them, yet now his face was shining for mere joy at his lord's coming joy.

"Walther," the duke said, lovingly, for this man had been his own friend and his father's friend, their counsellor in peace and war, "my good Walther, thou never yet hast been found wanting when I or mine have needed thee. Wilt fail me now?"

Startled, the knight looked up into his young lord's face. "So God and our Lady be with me," he cried, "I am thine for life or death."

"Life be it, then," the duke said, gravely. "It is my will—*my will*, on thy knightly faith, that thou go home, ransomed, to my dukedom. Say to my people, and to my noble wife, that I know full well they could not brook to see the son of the great Duke Siegmund flee from danger while any of his soldiers were left in the breach behind him. Take them my message once again, that I ask them, for love of God more than for love of me, to ransom us, their brethren, from the infidel. It is a holy work. And to thy wise counsel I intrust my wife and child. Thy faith is pledged to me. Dare not draw back."

Had he been asked to suffer torture in his master's cause, Sir Walther would have done it gladly with no delay; but this unlooked-for demand upon him seemed to his loyal soul



the very depth of ignominy. Silently, with a look of anguish, he turned from his master and held out his hands in wordless supplication to the priest.

"My son," the priest said, thoughtfully, gazing with keen gaze on the noble in his youth and strength before him, "think well what it is thou dost. God gave to thee a land to rule for Him. Art right to leave it?"

The glow of lofty, set resolve, the sense of power fled from the duke's countenance. He knelt in his turn humbly at the feet of one whose spiritual power was mightier than any that he could boast. "Father," he said, like a mere child, "I dare do nothing of my own self-will, however much I love the sacrifice, unless God wills it too. I know that it is my will. He wants more than my works. Yet, Father, remember, my God became for me a slave, for me left heaven."

The priest laid his hand upon the youthful head. "Now God forevermore be praised," he said. "Walk where thy Master trod. He will sustain thee. Fear not, good Walther, to do as thou art bidden. Thine is a hard part, too."

And with only one ransomed, where they had hoped to bring back six, the German retinue departed.

This time the Lady Gertrude did not refuse her people ready help. Speedily a fourfold ransom was brought in to add to what she had offered once for six men's lives, and now renewed for the duke alone; and speedily the same ambassadors retraced their weary way.

"Your money ransoms one only," the Moor replied, with imperturbable coolness. "Take whom you will and go."

They found but three to greet them where they had left five. The Moor had hired out two of the captive knights to another Moor in the mountain district, and he, ignorant of the plots and plans for riches

which their own master had woven about them, sought to make them give up all practice of their faith, and failing, slew them in his wrath.

"We mourned not for them," cried the duke, with a holy pride in his voice. "They plead for us to-day with God. Tell Germany she hath her martyrs here, praise be to the martyrs' King!"

And then he asked of the welfare of his people, his wife, his child. "Did my Gertrude blame me?" he said, lingering tenderly upon her name.

"Not for one moment," the priest replied. "She bade me tell thee that though her heart seems breaking, she would not have thee do aught different from what thou didst. She bade me say that now she knows truly that God's will is the highest good. But my son, my son, come home to thy people now."

"With these, Father?" and he pointed to the knight and page who had fought the triumphant crusade beside him, and now had borne with him this harder fray.

The duke's face and the knight's face wore still the look of health, but the page was drooping beneath the tropical heat, and he looked like one of the shadows on the desert sand. All heard the priest's last words, the duke's question, and all understood. The captives cried out eagerly the priest's earnest plea, "Go home to thy people now, my lord. Ask not of us to take thy place."

"It cannot be," the duke made answer. "This time, in very truth, it cannot be. When the Moor came to take Ralph and Ernest from us, to hire them to another master, my heart misgave me, for I knew they had been sorely tempted to give up their hope and faith, and purchase a brief earthly joy at the cost of heaven. And so I made a prayer to God that He would never let me leave this land till all my comrades were safe. I made no vow, but I prayed my

prayer with a heaven-given faith that made me marvel much. I *knew* God heard and granted it. And two days later, when I learned that Ralph and Ernest had won the martyrs' palm, clearly I saw therein God's seal set firm upon my supplication. Listen—I make no resistance to your pleading; but be sure all of you that God, the good God, will not let me leave this place till all are free."

They sought the Moor and laid their gold before him. "We claim our duke," they said.

Again the gleam of triumph glanced through his half-shut eyes. "Can such a sum as this you offer me be a ransom of a prince like yours?" he said, with flattery and sarcasm subtly mingling in his words. "Mock not your noble master, and mock not me. Take one of the other two, and go."

They brought the word back to the duke. The young page heard it where he lay at his master's feet, weeping for grief to think of parting from him, and yet for very joy to think that the good Duke Heinrich should see home once again. He sprang up in horror and amazement when he heard that in very truth the duke, whatever his will or wish might be, could not go home. And he and the knight faced each other, with one desire in each loyal heart, that each might stay beside his master for life or death.

"He who goes now hath the harder pang to bear," sighed the old priest heavily.

"Nay, nay," the boy exclaimed, while a sudden beam of hope illumined his sunken face, "give me the harder part there. Next time we shall not fail to bring all home. God will hear *my* prayer now."

"Be firm, pray much," the priest said, while parting with tears from the sons of his soul. "If the darkest hour is just before the dawning, it may be that the hardest battle you have ever fought lies now before you. But, God helping us, you shall keep

next Easter at home. Let the long months that lie between be like one long Lent of preparation for the Easter joy."

And having done for them all he could,—that tremendous "all" which is a priest's inestimable privilege,—he left the two good soldiers of the cross in the land which the martyrs' deaths and their holy lives were claiming every hour for God.

One day there stood before the Lady Gertrude a youth with hollow cheeks and sunken eyes, but with the fire of a great purpose enkindling all his face. Like a shadow he seemed—like the ghost of one brought back from some death-sickness—yet filled with an almost superhuman life and strength. He stood before her unannounced, and he made the holy sign, and spoke without delay.

"In the name of God, the almighty God!" he said. "The good duke Heinrich and Sir Hildebrand von Getzler are still in the land of the Moor. It pleases God that the duke shall not depart till all are free. Sir Ernest Hingelmann and Count Ralph von Arzten have won the martyr's palm. The doctors warn me that I am very nigh my death, but I shall not die, God knows, till I have told to this land its Lord's great need."

From town to town, from hamlet to hamlet, he sped like the wind, that pale and dying boy. And wherever he went, men and women and little children gave gladly and freely towards the ransom. But more earnestly than for money he begged for their prayers.

"There is sore need," he said.

None knew how sore. As if the Moor guessed that his opportunities were passing fast away, he strove now with all the arts he knew to win these two souls for himself and sin. And first he threw around these the blandishments of pleasure; the ease and luxury of an Oriental magnificence were lavished on them, courtesy was shown to them, friend-



ship was proffered. It was all in vain.

"Are these Christians *men*?" the Moor said, vexed at his ill-success, and far more deeply vexed at the sight, even before his eyes, of a calm as steadfast as his own, but springing from some source unknown to him, and which compelled his unwilling homage. "We will test them by other means. Perhaps a sterner course may fright them."

So, when months of enforced idleness and luxury had relaxed the tension in which they had long been bound, they were led forth to torture. Was this their Lent, then? They followed their Saviour in an awful path of pain. Skilled were the hands that wrought the torture on them; cunning the brains, that, devising one hideous method after another, knew just how long to apply the various instruments, so as never to let merciful death come too near their captives, and so release them from their clutches without the gain of a ransom, or the other coveted gain of a soul. And still not a sign of wavering rewarded their pains.

At last their cunning reached its height. Hitherto the duke and his companion had never been separated. Now, without a moment's warning, while Sir Hildebrand stood in a dungeon, compelled to watch his lord undergo some new invention of barbaric cruelty, and awaiting his own turn, when the duke should be released in order that he might gain fresh strength for fresh trials,—suddenly, without permission for so much as a word or a look of farewell, he was borne away, placed before his captor. Short and stern were the words the Moor spoke. "Renounce thy faith," he said, "and thou shalt be of our noblest, and thy lord shall go home in the next ship that leaves here, ransomed by thee, and free. Keep thy faith, and he shall die. I give thee time for thought. Think well."

Then the Moor made his way to the

dungeon. There the duke lay in a swoon upon the floor. When he wakened to full consciousness, his captor stood beside him, scanning him curiously, with no trace of pity in his eye, as if pondering on his own question, "Are these Christians *men*?"

Whether hours or days had passed since last he knew aught of hours or days, the duke had no knowledge; his senses were benumbed by pain. The most that he was conscious of, was this,—his faithful friend was gone. The Moor answered his startled gaze.

"Yes, he is safe enough, Sir Duke. My spells are on him now, and will avail. He wavers. And I tell thee, thy ship and thy priest will soon be here. Deny thy faith, and thy servant shall be tempted no more, but shall go home free as air. Keep thy faith, and thou and he shall die."

In that face, shrunken and changed by torture, a heavenly beauty shone. This marred weak body, which, but now, seemed powerless to lift a finger, stood upright upon its feet in a strength that was no strength of man; the eyes shone upon the affrighted man with a pity and a marvellous faith that were divine.

"Tempt as you will," Duke Heinrich cried, "torture as you will, slay when you will, I will never deny my faith. God be my witness and my aid! There is One whom I love better than friend, or honor, or life. That One is my God and my all. The soul of my knight is in a mightier care than mine. God will protect His own."

"Thou knowest not the spell that I have cast upon him," replied the Moor, after a moment's startled silence. "He wavers, and he shall waver, and unless thou save him, he shall be my prey. I have read him well. Not death but life await him—life and riches, and honor, with me."

What next the duke said, the Moor and his attendant could not

understand ; it was in a tongue unknown to them, but they said among themselves afterwards that he spoke as to some one close at hand, and he spoke as one who knew that his request was already granted. The words that God and His angels heard were these, and the words were understood :

"I praise my God for every pain I have yet borne, and for the tenfold torture yet to come. Each suffering, now while I am fully conscious what I say, I unite to the infinite merit of the passion of my Lord. My soul and my servant's soul I have committed to His keeping, and I *know* He will not let me leave this land till all my men are free."

Night passed, and morning broke. It was Easter morning, but they did not know it who had lost all note of time. The Easter Mass had been said in the Holy City, the Easter Mass had been said as well on board a clumsy vessel, making its slow way towards the African coast.

"Dost see the sails?" the Moor asked of Sir Hildebrand, and the knight made answer with a torn and divided heart, "I see."

"Thou shalt see more than that," the Moor said, significantly.

They stood upon a parapet, looking towards the dancing, merry waters. From all that life and beauty the knight turned his eyes and saw worse than death before him, his beloved master undergoing such torture as Sir Hildebrand could never bring himself to tell in after days.

"One word," the Moor said, "and thou winnest for him instant life and freedom."

Steadfastly Sir Hildebrand gazed down upon that fearful scene. "How can flesh and blood endure so long?" he found himself saying, as one in a dream. "Why is he not dead already? How *can* he live?" And then, as if in answer to his questioning, he remembered the

scene of the last ransom, and his master's words of an unalterable faith, "God, the good God, will not let me leave this place till all are free."

He knew the reason now why his master did not die. These added tortures were for him.

The Moor, looking in his prisoner's face, saw that his power was gone. "In life and in death," Sir Hildebrand said, "I have vowed to serve my duke. As his servant, I declare to you, I will never deny the crucified."

And while he spoke, the Christian ship weighed anchor in the port below.

"I do not hear the Easter bells," Duke Heinrich said, faintly.

The executioner bent down, but could not catch the meaning of his faintly spoken words.

"I suffered much but now," the duke went on. "This moment it has ceased. Thy rest is great. Surely the Easter dawn has broken, yet I do not hear the bells. Strange, for I remember that I was to go home to-day. God's will be done."

"He is all but dead," the executioner sent word to the Moor.

"Ransom the other speedily then," the Moor cried, like a thwarted man who yet will gain his way. "Their money we will have at least."

"Yes, sir," he said to the ambassador. "Take Sir Hildebrand and go. Yes, brave knight, you have your liberty once more."

In his dungeon the good Duke Heinrich crossed his hands above his breast, that had borne the red cross over many a field of battle, but never over one so stern as this.

"God, my good God," he prayed, "where are the pains, the chains, I felt but now!"

"It is death," one slave said to another, and the duke heard him.

He opened his dark eyes to their full extent, and looked with an anxious, puzzled look, around his



prison. No priest was there, no wife, no friend, no home, yet death was there. Then the anxious look faded, and perfect peace rested forever on his soul.

"They are *all* free then," he said, gently. "And, my God—my God and my all—indeed I am going home."

## EVANESCENT PROTESTANTISM AND NASCENT ATHEISM.

### THE MODERN RELIGIOUS PROBLEM.

INFIDELITY, skepticism, and indifference, rather than Protestantism in the old sense of that word, have in recent times supplied weapons offensive to the Catholic religion. And I think it must be admitted that the hostility with which they are employed is both more subtle and more deadly than any which the Christian Church, in its abiding militancy with the world, has hitherto had to encounter.

That well-used phraseology, the right of free inquiry and of private judgment, constitutes a plausible form of expression; and, considered in a limited aspect, the proposition comprises an element of truth commending itself very reasonably to honest minds. But when regarded absolutely, and when made universal in its application, it is simply destructive of all moral conviction. This assertion forms a very demonstrable thesis, the proof and illustration of which are afforded by the history and development of all religious thought outside the Catholic Church. It is familiar knowledge that opposition to the Church's doctrine has exhibited itself, more or less, from the very commencement of the Christian era; and, through the ages, one kind of error has disappeared only to give place to another. It seems to have been reserved for the sixteenth century, however, to have erected antagonism

to all teaching authority into a principle; antecedent misbeliefs having rested rather upon certain points of detail. The seat of lawful authority had sometimes been contested; and, at other times, there had been a contention that particular portions of the *depositum fidei* had been erroneously expounded, and in practice perverted; but, as it has been so lucidly put by Cardinal Manning, there had been no revolt against the very principle of authority. And this is the feature which seems to constitute the essential difference between the older forms of heresies and those which, in later times, have sought to justify themselves by misuse and the misapplication of such phraseology as "the right of free inquiry and of private judgment." The history of thought, in its operations upon society, constantly witnesses that principles which originate in its higher regions are slow to work themselves downwards; yet it shows that, however tardily, they do gravitate with inexorable severity, and, sooner or later, reach its lowest strata. It was the observation of a late French philosopher, that the abstract principles of one generation became the practical life of the next; and so has it, in some such way, been with the principles of the Protestant Reformation; not formulated, however, until such so-called Reformation had made some prog-

ress. There was, first, revolt against the Church; then a denial of its teaching authority; and, finally, the logical exigencies of controversy necessitated a proclamation, as a principle, of free thought and the right of private judgment, and, as a consequence, the negation in the sphere of religion of every controlling influence external to the individual.

And yet for a long time, down indeed to a period within the memory of many of us, the force of tradition and the power of conscience were such that belief in the Sacred Scriptures survived; and upon this belief, as a common ground, champions of the Church could successfully combat her opponents. It was sufficiently clear that, if the Bible was the Word of God, it must be infallibly true; and that its text, regarded without prejudice and in its totality, would bear no just interpretation in opposition to the teaching of the Catholic Church. Hence almost up to the present time most, if not all, of our familiar controversial literature has taken for a principle, held in common by Catholics and Protestants, that a true rendering of the sense of Scripture was competent to decide the issue. Witness the polemical writings of the last century, notably those of Hay, Gothe, and Challoner; see, further, those of the earlier part of the present one, best exemplified in the productions of Milner and Lingard. In their day these were the writers who, in the providence of God, were instrumental in the recovery of numerous souls to the Church's fold.

But how stands the question at the present time? And, indeed, how has it stood for the last twenty or thirty years? Why, in the discussion of religious topics with those who are not Catholics, you may quote Scripture to any extent in confutation of erroneous views, but in very few instances will you make the slightest impression. Some will say that the texts you cite have long since, by a

more exact rendering, been explained away; others will tell you that the particular book from which you quote has been shown by scholars to have at best but a doubtful authenticity; and some, moreover, will maintain that particular passages have certainly been interpolated in the course of traditional transcription. And there are many amongst the more highly educated, still calling themselves Christians, who will contend that, although the Word of God is contained in the Bible, the Book, in its integrity, does not constitute that Word. And then it is said that you must use your reason, so as to separate that which is true in the Bible from that which is false; reason, it is said, comprising a certain verifying faculty which leads men of culture to a due discrimination in this respect. This, indeed, is the miserable conclusion to which, by an inexorable logic, a denial of the Church's infallible authority of teaching has brought Protestants—those, I mean, who are sufficiently intelligent and instructed to have really inquired freely, and to have brought about their convictions by a mere exercise of their own thought.

But worse remains to tell. In more recent years studious men, in the pride of their intellect, have dealt with the whole sum of truth, including physical science and philosophy as well as religion, very much as, earlier in date, theological and literary critics have so liberally dealt with the letter of Holy Scripture and the authority of God's Church. Nor is this altogether to be wondered at, for the last quarter of a century has witnessed a progress in science that has probably had no parallel in the world's history; and in the present contest I mean by science the physical phenomena of the observable universe, so classified and co-ordinated as to show the method and plan upon which natural operations seem to be accomplished. The immensely



great, and the all but inconceivably small, have, by instrumental aids of telescope and microscope, been brought within the field of inquiry and of successful investigation. Many things, hitherto unknown, seem now to be showing themselves open to scientific observation. Some, indeed, would presumptuously assume that, by researches of this kind, we are on the threshold of discovering in material tissue the origin and essence, not only of mere life, but of the very conscious principle itself. And whilst the great and the small have been thus successfully dealt with, the intermediate regions have not escaped the scrutinizing regards of modern science; and so chemistry, geology, natural history, and comparative anatomy have all in their respective spheres been remarkably fruitful in result. In this way, mankind would seem not only to have invaded the whole domain of Nature, but to have discovered her secrets. Indeed the great general truth brought out by this unceasing, all-pervading inquiry, would seem to resolve itself mainly into this axiom: that law or method universally determines cosmic operations—be they on a scale inconceivably great, or one that is infinitesimally small.

Now in all this activity and in its assured issues there should be nothing but what is beneficial to man and an occasion of thankfulness to the Giver of all good gifts. Yet how stands the fact? Why, by a most perverse ingenuity, the immense advances of late years obtained in our knowledge of the visible world has unhappily been turned to the dishonor of its Creator; and physical science has been made, by many of its leading professors and disciples, to yield weapons intended to overthrow those truths of religion which Almighty God has revealed for the just enlightenment of our reason, as well as for the higher purpose of guiding our race to its true destiny in the world unseen. And yet to the un-

prejudiced and candid mind it seems natural to inquire: What can visible phenomena tell us of the facts and circumstances of an invisible world? How can physical objects and their sensible movements—molar or molecular (and all science, in the last analysis, resolves itself into these)—influence our convictions as to that which is supersensible, obtained from quite another and a higher source? And this is the reply to the interrogation, and the only one that is rightly admissible, viz., That physical science and Divine revelation do not rest upon the same kind of evidence; and so, having separate bases of certitude, they cannot exhibit any real conflict. This, indeed, was a truth so obvious to the sagacious and keenly perceptive mind of Macaulay, that, in his essay reviewing Ranke's *History of the Popes*, he says, after making some remarks on scientific methods of research, "But with theology the case is very different. As respects natural religion—revelation being for the present left out of question—it is not easy to see that a philosopher of the present day is more favorably situated than Thales or Simonides. . . . It is plain, therefore, that in divinity there cannot be a progress analogous to that which is constantly taking place in pharmacy, geology, and navigation. A Christian of the fifth century with a Bible is neither better nor worse situated than a Christian of the nineteenth century with a Bible, candor and natural acuteness being, of course, supposed equal. It matters not at all that the compass, printing, gunpowder, steam, gas, vaccination, and a thousand other discoveries and inventions, which were unknown in the fifth century, are familiar to the nineteenth. None of these discoveries and inventions has the smallest bearing on the question whether man is justified by faith alone, or whether the invocation of saints is an orthodox practice. It is true that in those

things which concern this life and this world, man constantly becomes wiser and wiser. But it is no less true that, as respects a higher power and a future state, man, in the language of Goethe's scoffing fiend, 'Bleibt stets von gleichem schlag, und ist so wunderlich als wie am ersten Tag.'"

Thus wrote Macaulay some six-and-thirty years ago; yet, nowadays many leading minds occupied with physical science almost take it for granted that our whole conception of religion must undergo revolutionary change, because results, it is said, have been gained which are quite incompatible with all the old traditions concerning the supernatural. And it is reasoned thus: Revealed religion professes to rest itself upon miracle; the Bible, as its written basis, bristles with miracle from Genesis to the Apocalypse; now science shows that *law* determines the order of all physical phenomena; and consequently, whatever record proposes to our acceptance something out of the correspondence with the universality of law, is simply incredible, whatever be the evidence upon which it professes to rest. And here I would note that, in such contest, these scientists speak of the laws of nature as if they were *powers* in nature, not *methods* of action determined by agency external to it. How much of assumption enters into such a view of matters, I will inquire in the sequel. Meanwhile it may be stated that this, the rationalistic school, has brought its contribution to the free criticism of Holy Scripture, and, by aid of unauthorized generalizations of science, has simply eliminated from the Bible the miraculous element altogether; and so, by parity of reasoning, all teaching is practically discarded that recognizes power and will outside the visible universe. But free inquiry and private judgment have not been arrested at this point; even Creation has been denied because its admis-

sion would involve miraculous action. And an occupation of this position is to be without God in the world. And thus we are landed in practical atheism.

And, in fact, this is now very generally seen to be the term whereat the so-called advance in modern thought has arrived: If a personal God be not in terms denied by certain philosophers of our own day, it is distinctly asserted that we know not, nor can know, anything about Him; and that it is a much more admissible speculation to assume that there may be some sort of cosmic force perpetually in exercise, than to accept the notion of personality in an Infinite Being; than to recognize, in fact, a self-conscious intelligence with supreme power and will.

Now if all this were mere barren speculation it would concern only the authors of it; but unhappily it is not so. Accordantly with the already cited saying of a French philosopher, this kind of teaching is rapidly descending from the heights of abstraction to the domain of practical life; and, at this time, it largely permeates almost every current of thought. Books on geology, astronomy, natural history, and biology, and, more or less, every other department of human inquiry, abound in this perversive and pernicious teaching; and so, unfortunately, an ill-concealed atheism runs through very much even of our ordinary lighter literature, particularly including that which is journalistic. It may, of course, be said that there is nothing new in this state of things, that skepticism and infidelity have obtained among Christians ever since the Church's foundation, and that the existing condition of matters calls for no especial comment, demands no special action. But there is this difference between our own day and former times: modern unbelief has sprung up in seemingly logical development of a principle



long undisputed in that world of fragmentary Christianity external to the Catholic Church. And, as a fact, the recent issues of free thought and private judgment meet with but little reprobation, from even the well-meaning among Protestants and the naturally good. There was, in the last century, a fearful outbreak of infidelity; but, within the sphere of all that called itself Christian, it was regarded with abhorrence and most earnestly combated. Then, at least, the Bible was received as an authorized expression of the Divine will, and was venerated by Protestants as an external authority binding both reason and conscience. And this submission to all that Biblical teaching was thought to imply rested upon such Biblical doctrine as upon a first principle, needing no proof and excluding all criticism.

But how is it now? Why, most assuredly, advanced opinions (so designated) meet with no reprobation in the higher or even in the middle walks of intellectual life. On the contrary, they are received rather as the laudable manifestations of free thought, even when they are not exactly recognized as its logical outcome. The leading champions and disciples of the most contradictory systems of skepticism are held in the highest honor, and receive distinctions of every kind. The negation of positive dogma and of all certitude in matters of religion successfully claims the favorable judgment of what is called public opinion; and, even in family life, it creates no shock, but attains rather a grateful tolerance. There are instances, indeed, wherein books of the most pronounced skepticism are permitted to rest upon drawing-room tables, from which Catholic works of the mildest character would be ruthlessly banished. Is it not constantly seen that lapses into downright infidelity may happen, followed by no sensible dissatisfaction—least of all by any form of social persecution? Yet

every one knows the consequences that almost invariably follow the conversion of any one to the fulness of Christian truth in the Catholic Church.

Do we not see that religious partisans are, on all sides, discrediting dogma, and reducing religion very much to a mere matter of sentiment? Now sentiment, upon analysis, is found to be but a mental emotion originating in some *thought*; and although it may endure for awhile, in an unstable form, even on cessation of this thought as its exciting cause, it cannot be so maintained in permanence. I do not myself see how, as a religious emotion, it can last beyond the generation that has received it primarily from a doctrinal—dogmatic—source. The fact I take to be this: The great majority of our countrymen are *naturally* reverential and devotional, and will not abandon the outward manifestation of pious feeling, even when it has no longer any intellectual support. See how this state of affairs is shown in comparatively little things. See, for example, how grace before and after meals is said by people who hesitate not to proclaim it a mere form. See, further, how family devotions are not rarely practiced by persons who, in philosophical discussion, will more than dispute, will deride, the notion of efficacy in prayer. Effects do not always cease concurrently with their causes. A metallic clang may be heard for some time after the impact which brought it about has ceased. And so I can but think that a great deal of modern religious activity is the after-clang of what was once conviction; an unreal remnant probably held to with all the more tenacity that it has no more reliable support than sentiment. Thus we often cling with more *sensible* affection to a picture or some other memorial of a person deceased, with more love and devotion, indeed, than we were conscious of having in the life of its prototype.

But let all this be as it may, it will not, I imagine, be disputed that conviction of dogmatic truth is fast fading away outside the Catholic Church; and, such being the case, it may be asked, How can the religious sentiment be awakened with posterity in the absence of that doctrinal instruction which, in a measure, the present generation has had, and so been enabled to retain a certain devotional feeling even though its source may have been largely suspended?

I must reiterate my own opinion that, henceforth, in the Church's battles, other weapons will have to be used in place of those which, in past times, have done such good service. The old controversies are obsolete. Protestants are no longer influenced by Scripture texts, nor yet by the rehabilitation of history in a more Catholic sense. You must go deeper. The very nature of religion requires to be brought out; what it is in itself, what is its direct aim and purpose, and how the Catholic idea, in all these respects, alone presents logical consistency. We see how prevalent ideas belong to another order, how largely they correspond with that materialistic philosophy which is unhappily descending and finding its way to the multitudes. We see, moreover, that worldly enjoyment is made almost the professed object of existence; that success is often deemed to be the measure of right; that the accumulation of riches is too frequently regarded as the supreme good, and that mechanical improvements, and consequent victory over the forces of nature, constitute, in general estimation, the true symbols of national elevation. Has it not long been a favorite argument with our opponents that so-called Catholic countries are poor, when contrasted with those which are Protestant, and that they are in the rear of all that determines material advantages? Of course a good deal of all this is unsound, and rests

upon assumptions which are unauthorized; but it does not the less illustrate what I have said as to the way in which an un-Christian mode of regarding religion is fashioning itself in the popular thought of modern days. The time is now come, I apprehend, when Catholics should always demand from their opponents an avowal of their first principles; that is, the maxims upon which as a foundation they elect to build, maxims that go before all argument and need no proof, just as we offer no argument to show that two and two make four and not five. As for ourselves, we should let it be seen that, in our convictions, the great end of our coming into the world is not to enjoy it but to prepare for the next; that here, in a word, we are *viâ* and not in *termino*. In development of this thought, and in prosecution of this course of action, much effort may be needed; but the exigencies of modern controversy demand that it should be made. I do not mean to say that a great deal in this direction has not been done, and that we have to begin from the beginning. In foreign countries, and to some extent in our own, much has been already accomplished; but the results for the most part are but little accessible except to theologians, philosophers, and men of science; hardly at all to those classes, who, though instructed, are not precisely scientific or philosophically trained. Yet these latter read newspapers, serials, popular works of science and philosophy, and in doing so, constantly encounter statements and arguments which suggest difficulties to their minds in matters of religion, and such persons may look in vain in current works of controversy for some suitable antidote to the poison which falls in their way. And yet there can be no reason why modern difficulties should not be confronted in as successful a manner as that in which Milner, and others, dealt with the controversies of another day. It is an undoubted



fact, quite capable of satisfactory explanation, that as a rule Catholics, class for class, do not maintain themselves *au courant* with varying phases of modern thought to the same extent as Protestants do; and this, I suppose, is a natural consequence of that repose as to faith, of that certitude as to moral conviction, which weakens that motive to do so which from the very principle of Protestantism operates with persons outside the household of faith. "Protestants," I once heard the sainted George Spencer say, "make sincere inquiry after the truth their highest aim, not so with us at all; we have it." And hence it is no wonder that Catholics ordinarily concern themselves but little with many questions which, at the present day, so violently agitate Christendom, and which most certainly are bringing about the disintegration of Protestantism as a religious system.

Still the time is now come, I think, when Catholics should look modern controversy in the face, not only for the purpose of giving some account of the faith that is in them, but also of maintaining it themselves; for it may happen that, to a mind unprepared, the presentation of difficulties may generate doubts. But quite apart from the individual self let us consider more generally what a void must obtain in men's minds on the disappearance of the last vestiges of belief in God and immortality; and think, moreover, how anxiously honest hearts may be expected to turn to Catholic friends in their perplexity and distress; and, further, reflect upon the happiness of being enabled at least to start sincere inquirers on the pathway that leads to light. And when the period arrives which seems so rapidly approaching, when Catholicity alone shall be found to have resisted the solvent action of science and philosophy, will not the instincts of nature prompt all right-minded persons, all really honest truth-seekers, to look to the surviv-

ing Church for what they have lost; and will they not find therein a great deal more than in the vanished forms of Christianity denominated Protestantism?

And here I would observe that in any attention we give to science and its tendencies, we must distinguish between true science and that which only affects to be science; and we should realize in our thought that that only is reliable science which commands our assent by virtue of its demonstrability; and that the speculations, the hypotheses, and the premature conclusions of scientific men are not themselves science. We must separate assured induction from unauthorized deduction. Scientific men in their practice often fall into much confusion; hastily generalizing on the one hand, and on the other loosely reasoning from premises in themselves not unsound. Hence in all our dealings with the outcome of scientific investigation we should always be careful to discriminate between what is demonstration and what is pure assumption.

Simple, however, as all this appears to be when plainly stated, it is constantly overlooked, and that, too, by men who continually profess the philosophy of Bacon and claim to be followers of Newton; these being men who were really great, and whose special mission would seem to have been to discredit all mere hypothesis, and to resist the elevation of hasty generalization to the platform of established truth.

And now with all these considerations before us I unhesitatingly affirm that there is not the slightest antagonism between the doctrines of Christianity and any true scientific induction whatever. Between much of the teaching, however, of some scientists and that of theologians there is undoubted conflict. This conflict I will now exhibit in citing particular examples. Men distinguished by their scientific position will now maintain that we have evidence

neither of the soul's spirituality nor of man's immortality ; and this teaching is of course in conflict with the Christian religion. The substantial truth and the inspiration of the sacred Scriptures are denied on grounds of what is called the higher criticism, and such denial I need not say is antagonistic to faith. It is held and taught by some persons that the human race has not a proper unity in the common parentage of Adam ; and this, it need hardly be said, is un-Christian. And the same thing may be said of one of the latest pronouncements of certain scientific men, that our origin is from the brutes, and that our nature and destiny in kind are alike. Again, geological phenomena are evoked to weaken or destroy the belief in creation : a teaching destructive of the very foundations of religion. And in a lesser degree there is antagonism between modern extravagance regarding the antiquity of man and all Christian traditions when it is contended that he has been on this earth for millions of ages, for æons of time ; a teaching which, if not in opposition to any explicit dogma of the Church or to any verbal expression of Scripture, is at any rate at variance with the whole current of Christian thought.

Teaching of the character just exemplified constantly issues from sources called scientific, finds its way into every department of popular literature, and by the subtlety with which it is insinuated poisons the minds of the unsuspecting ; causing to many persons a loss of such faith as they ever had in religion, and reducing some even to a negation of belief in the very existence of God.

Of course men's minds are at first startled by such conclusions as those ; but then they are defended, in the last resort, as only the legitimate outcome of free inquiry, and so they are made to commend themselves to the private judgment. I do not know the extent to which Catholics are per-

verted by such deplorable doctrine ; but I feel confident that dangers of this kind than from old-fashioned Protestant controversy ; whether this latter be of an honorable and straightforward character, or exhibit itself in the lower forms of ribaldry and abuse.

I have just enumerated some of the issues to which free inquiry and private judgment would seem to be leading the modern world,—issues which, as doctrine, resolve themselves into complete abandonment of all positive religion, and which as their most elevated aim can but revive pagan thought and a pagan morality.

I proceed now to suggest and illustrate the sort of argument and line of thought with which we may meet the fallacious deductions such as those discursively mentioned a short time ago, as being those with which the integrity of religious truth has of late years been for the most part assailed.

And here, at the risk of repetition, I would premise that scientific and philosophic objections to religion must be met by scientific facts and philosophic arguments, if at all ; there must be some common ground. In the older forms of controversy with Protestants, Holy Scripture was that common ground, and Catholic doctrine was defended and proved by it ; and so it must be with modern controversies, weapons alike of defence and offence being taken from an identical armory.

I will now say a few words to illustrate the fallacy of infidel deductions from scientific facts, not in any detail, of course, but only to exemplify a method of dealing with them. I will simply touch the heads of argument relating to some of these. *Summa sequar fastigia rerum.*

In an early part of this paper I have cited materialism as a favorite ground taken by modern unbelievers, who, many of them, hold and teach that, as science makes no revelation



of spiritual existence, we are justified in denying that there is any such thing, or at least in maintaining that we can have no sure conviction upon the subject. Now it is not difficult to show the fallacy of this position, for there is nothing in the properties or the molecular constitution of bodies, nothing in their movements (and with these alone can science have to do), having the least bearing upon the question; and yet the deduction is made that human beings have no immortal souls, and even that we can have nothing better than conjecture as to the existence even of the Supreme Being. As if there were anything in the premises authorizing any such conclusion. Now here I will digress for a moment. It is almost a law of our intellectual nature that the entire sum of our thought constitutes a sort of synthesis comprising cognitions and judgments alike. The practical result of all this too often is that we do not by reflective analysis separate what we actually know from what we merely judge; and so we are sometimes led to interpret the significance of facts by suggestions of the judgment—against all logic, which tells us that there can be nothing in the conclusion which is not already in the premises; in other words, and in this contest, that natural phenomena, however numerous grouped and classified, can scientifically yield only an expression of their generality. Men's philosophy, or method of contemplating their thought in synthesis, may be sound or unsound; it commonly gives what we call bias, which may, and often does, bring about perverse modes of dealing with facts. And thus we may see that, physical knowledge being one thing and the philosophy by which it is explained being another, the science of even its eminent votaries may, without any just authorization, receive an interpretation opposed to the teachings of true religion. Hence it is that whilst science in itself may

be perfectly true, the philosophy, the speculative judgment, of scientists concerning it, may be totally erroneous. And yet because the Catholic Church reprobates a false philosophy, which untruly in her judgment interprets the facts of nature, she is loudly charged with being opposed to all intellectual freedom, and to all modern enlightenment.

In the contemplation of all phenomena the philosophy guiding us in the interpretation should be that pure light of reason which enlighteneth every man that cometh into the world; embracing in its regards all that is known without us, all that is experienced within us. This reason is nurtured, fostered, and promoted by all true science and all honest intellectual effort; yet it may also undergo perversion, operated upon by false science and efforts arising from intellectual pride. And, moreover, the reliability of individual reason is much weakened by exclusiveness of pursuit; thus the mathematician who for the most part is occupied with numbers and space-proportions is sometimes inapt for the recognition of evidence obtained otherwise than by his own familiar methods; the physical investigator engaging himself so largely with sensible phenomena, however wide the field of his researches, is not unfrequently bewildered when he would reason on religion, on metaphysics, or on the principles of law; and a like difficulty and embarrassment very often perplex the mind of literary men and metaphysical philosophers when they would pronounce upon the reality or the significance of physical science. Some men's minds are essentially inductive, and those of others essentially deductive. As somebody has said, every one who observes and thinks is either a Platonist or an Aristotelian.

Physical science then is essentially inductive, and its subject matter is physical phenomena demonstrable to the senses; and these, when analyzed

and duly classified, lead us to propositions that are true just in so far as they express something which is found universally to obtain in the category. Now although physical induction, when rightly established, admits of deduction in its own sphere of thought, it can supply no material for guidance as to that which transcends sensible phenomena, in accordance with the logical canon before cited, that you can have nothing in a conclusion which is not in the premises. And yet how flagrantly do we see this common sense maxim constantly violated by many of our modern scientists. We see them reason from the facts of the visible world that spiritual existences are not. Thus a physiologist of world-wide celebrity, Helmholtz, somewhere says that he has examined the whole human body carefully traced by dissection every fibre of brain and nerves, and has nowhere discovered any vestige of a soul. And another eminent man, Professor Hieckel, has said: "The soul of man, just as the soul of animals, is a purely mechanical activity, the sense of molecular phenomena of motion in the particles of the brain." And illogical assertions of this character, constituting downright nonsense indeed, are palmed upon youth of the rising generation as science, because they emanate from men justly celebrated in particular departments of investigation; and teaching of this kind is filtering down and permeating much of the popular thought of the present day. And when in denunciation ecclesiastical authority speaks with its warning voice, we all know how the Church is proclaimed by the world to be the worst enemy of science.

For some years the descent of all mankind from Adam has been controverted by various men of science, and if their position could be made good, that we are not all children of a single pair, they would disprove a dogmatic fact, which is at the

basis of the Christian scheme of redemption. This form of opposition to our holy religion mainly rests upon the physical variations which distinguish great divisions of the human family; it being maintained that the black and the white man must have had a separate origin, and that other differences of race are inconsistent with unity of primitive parentage.

In rebutting a scientific objection to a dogmatic fact like that of the essential unity of the human race, we must, of course, adduce scientific facts alone, and show that weapons which have been employed in opposition to a great fact of divine revelation, tell, when rightly handled, just the other way. And as varieties in form, size, and color supply the principal grounds upon which the contention for diversity relies, let it be shown, as it can, that whatever be the extent of such varieties they are only of a character seen to obtain within the known limits of species, whether consideration be given to the physical history of man or those virational creatures most nearly resembling him in his animal nature. And if the objection be made to rest upon psychical differences, or upon the facts of ancient history, the confutation is still more attainable. Indeed, for the due discussion of this subject in the whole of its bearings, abundant materials are available; materials which there can be no difficulty in handling, and which may be readily utilized in contravention of this particular objection to revealed truth.

But of late years a more degrading pronouncement of so-called science has been made in the teaching of Darwin, a teaching which has been seized upon with avidity by almost all scientists and philosophers who are opposed to the Church's doctrine. I refer, of course, to the statements that mankind has a nature and destiny differing in degree only, not in kind, from those of the



brutes which perish; that we have with them a common ancestry in a process of what is called evolution; and that species, in a sort of infinity of past time, have progressively attained an elevation which has culminated in man. This very modern theory has had a rapid and amazingly wide acceptance, and has been pushed by its disciples beyond the limits which its more cautious authors would assign to it, for not only in high-class literature, but also in its lower and more popular walks, it is not merely cited, but is actually employed as though it were axiomatic, and competent to authorize its proper deductions. And yet it is acknowledged by its originators, and such of its supporters as can have any scientific appreciation of the matter, that there has never been known a single fact in nature showing such a thing as the transmutation by evolution of an inferior creature into one of superior grade. When you challenge these men who have Bacon's philosophy of induction perpetually on their lips with this entire want of foundation in experience, they will tell you that they offer their theory only as provisional, as a sort of working hypothesis. But do they so? Let their books and their papers be read, and it will be seen that this is by no means the case. Let the common herd, the philosophasters and the witlings of this school, be regarded, and you will find them proclaiming their Darwinianism, or whatever else they may choose to call it, as an established truth, and you will find, moreover, that when Christians decline to accept their degrading doctrines, totally unsupported as they are by fact, they are not unfrequently denounced as discouraging thought and rejecting science!

Geology, however, directly and indirectly, has of late years been most largely drawn upon to unsettle the faith of Christians. It has been the stronghold of Rationalists in

their repudiation of miracle; and by its apparent and, I think, real exhibition of natural operations through an incalculable duration in the past, it has led modern unbelievers to set aside the doctrine of absolute creation—the grandest of miracles—and to substitute for it a sort of eternal succession of changes under the influence of some primeval or rather some ever-abiding force; the whole doctrine constituting a badly defined pantheism, whose body Nature is and God the soul, setting forth practically that God is all, and all is God—unquestionable atheism of the most demoralizing type.

Now it is quite intelligible that investigations like those of geologists, and the result in thought just indicated, should unsettle the faith of Protestants, whose fundamental principle, up to a recent period at least, has constantly been that the Bible, and the Bible alone, is their religion, and that, too, as interpreted by the private judgment of the individual reader, thereby indicating that its meaning was on the surface, and hardly to be mistaken by the honest inquirer.

This rule of faith made Christian belief and popular apprehension of the Biblical meaning practically the same thing, the assent of faith being given, not to any definite object-matter, but only to the text of holy Scripture. Of course, under the circumstances, whatever unsettled general notions concerning what was in the Bible shook the foundations of Protestant faith in the book itself; and, as a matter of fact, I deem it certain that an explanation is hereby afforded of the readiness with which Protestants have in so many instances abandoned their old standpoint. Admitting the antagonism between popular conceptions of certain parts of Scripture and what they are told is science, they readily accept this latter, true or false, which too often, however, is but unwarranted deduction on the part of scientists. But

although to a Catholic the difficulty does not come exactly in the same manner, it is not altogether absent in many cases. It haunts him, of course, with less force, and somewhat differently. Like everybody else anterior to reflection and analysis, the Catholic is morally influenced, not exclusively by the Church's *credenda*, but by the sum of his knowledge and convictions in their synthetic unity; religious truth, science, and philosophy blend in his mind, and when some new truth breaks in upon him with divellent force, his aggregate of thought is disturbed, and faith in consequence may be, and sometimes is, painfully perplexed. And hence it is that aids such as this institution may in some measure supply should be welcomed by all Catholics who at any time have been or may be disturbed by the difficulties about science and Scripture which have been rendered so prominent in our own times.

Speaking of difficulties arising out of geology, the duration of past time and the systematic operations of nature, I would throw out a few observations. And in the first place I would say that however far back in the remoteness of the ages this material universe may be shown to have probably existed, and subject moreover in its working to such laws as in these days we see to be in operation, there is nothing in any such circumstances, even if demonstrated, that either opposes itself to the Church's teaching or to the words of Scripture. It was "in the beginning God created the heavens and the earth," but nothing is anywhere said in the sacred text as to when, in the era of her ages, that beginning was. And again I would say that the prevalence of law in nature does not, cannot, exclude the idea that there is a power external to and determining it, intelligently and voluntarily bringing about a purposed result. I believe that, in this contest, a fallacy obtains in employ-

ment of the term *law*, which is often used as though it signified some independently inherent and controlling property in the molecules of matter; a property which fitted them to bring about and to accomplish the several cosmic movements and changes of every kind. But then this is pure assumption. The true sense of what is meant by law of nature is much more clearly brought out by the term *plan* as used to express the method in which Almighty God *habitually* acts in governing the universe, just as in miracle the method may be said to be *exceptional*. But our own skeptical scientists will not admit of any such exception; their position, however, is not made good by their refusal so to admit, which proves no negative. Their denial indeed drives them in logical consistency to controvert the great fact of creation; just as they have long contested the stupendous miracle of our Lord's resurrection and ascension, which most certainly as an attested occurrence, is, I hesitate not to affirm, the best authenticated fact in the world's history.

From another point of view it may be remarked that an inappropriate phraseology is very generally employed to discredit miracle, when it is said that such a phenomenon would constitute a violation of the laws of nature. But, in answer, I say,—Why a violation? Do I violate a law of nature if, the law of gravitation notwithstanding, I cause lead or some other such heavy body to ascend in the air? Can I not bring such a thing about by a muscular effort, initiated by volition; and can I not, by my will, change in many respects what would be the operation of natural law if uninterfered with? I will now put it thus: Given the existence of invisible intelligences with power and will, may it not be said that, apart from and even prior to experience, it should rather be expected that deviation from the more generally observed

order of phenomenal nature should at times and observedly take place?

It were superfluous to say that we can learn nothing from physical science of invisible existences, nothing of the angelic creation, although, by the lights of reason and conscience, we can obtain some knowledge of that Being who is the author of creation,—God and Father of us all.

In an earlier part of this paper, in citing some of the topics that had been turned to the prejudice of revealed religion, I adverted to certain modern speculations as to the antiquity of man, which, upon various grounds, it was contended must be inestimably higher than Biblical chronology would show. Now this is a question that opens a very extensive field of inquiry, so that, to be dealt with in any exhaustive detail, it might demand not only an essay to itself, but volumes probably. I will here content myself with stating that there is no professedly exact chronology of Scripture; there being a considerable difference between that deduced from the Hebrew text and that from some other versions. But whether man's origin upon this world of ours dates back six or seven thousand years I concede that, to my own mind, this question of the duration of our race upon earth, regarded in the light of history, does constitute a difficulty. I remember when, as a boy, I was a delighted reader of good old Rollin, I could not understand how the population of ancient powerful empires, possessing great armies, and exhibiting immense proficiency in all the arts of civilization, could have sprung from one family so soon after the flood as a few hundred years. But to get over the difficulty it need not, I apprehend, be maintained that mankind has existed in the world for millions or even for hundreds of thousands of years. Indeed I believe myself that all true science, physical or historic, stands quite opposed to

any such conclusion. Probably the concession of an additional thousand years beyond any Biblical estimate hitherto made between the deluge and the vocation of Abraham, might cause the difficulty felt, or admitted by myself, to vanish.

The chronology of Scripture, I understand, is obtained from studying the genealogies and the duration of particular generations; but it has occurred to me that in these genealogies, most probably, there are missing links, so that an immediate filiation of son and father is not in every instance given, but only ancestral relation in a direct line. I believe that no theological objection stands opposed to this as one method of clearing up the point; at least I have been told so in private conversation by two of the most eminent theologians of the age, to whom I had proposed the inquiry on separate occasions. One of them, indeed, cited examples from the sacred books corroborative of the affirmative answer which he had given. I suppose, at any rate, that an investigation of this matter comes within the range of that honest, loyal, and submissive criticism which the Church has always allowed.

I am told that according to the Masoretic Hebrew text, with which the Vulgate, edited by order of Popes Sixtus V and Clement VIII, on the points here in question agrees, the period of time between the flood and the birth of Abraham covers 352 years. But according to the Vatican Codex of the Septuagint version, there is a period of 1232 years in the said intervals, the difference arising from the greater age at which the individual paternity is said to have commenced with the descendants of Noah. There is a version called the Alexandrian Septuagint, which makes the genealogies in question cover 1132 years only. The Samaritan Hebrew text counts 1042 years for the same period.

Now in this uncertainty as to early



Biblical chronology, the multiplied population and the existence of powerful monarchies anterior to the vocation of Abraham, need not suggest difficulties which, however, might have seemed insuperable had it appeared necessary to accept without question the ordinarily received chronology.

Yet one word about the possibility of missing links, which I have suggested as assisting in the elucidation of this matter. The Vatican Codex of the Septuagint, already cited, makes Arphaxad, the son of Shem, to be the father of Cainan, who is said to have had Selah for his son. Yet the Hebrew version, as also the Vulgate, makes Selah the son, not the grandson of Arphaxad. Here then apparently is *one* missing link, and if one, why not many?

It should be here stated that although Cainan, the son of Arphaxad, does not appear in the Hebrew text, his name is inserted, in the Gospel of St. Luke, between Arphaxad and Selah, as it is found in the Septuagint.

I must now conclude this lengthy,

and, I fear, somewhat tedious paper. In doing so I will briefly recapitulate what I have said, as also my aim and purpose in bringing it before you. I have striven, in the first place, to point out the evanescence of faith from the modern Protestant mind, whence has arisen a total change of front in modern antagonism to the Catholic Church demanding other defence—weapons than those which, in their own day, did such excellent service; in the next place my object has been to present, somewhat sketchily, some of the more prominent aspects which modern skepticism and unbelief have assumed; and I have pointed out, of course, but in a superficial manner, the leading considerations with which these aspects should be confronted. I have suggested that the topics here so inadequately dealt with might separately be taken up in such a way as to bring the answers to modern infidelity within the reach of persons, who probably in no other way could have any ready access to them.

---

## THE NATIVE TRIBES OF NORTH AMERICA AND THE CATHOLIC MISSIONS.\*

THE main object of this paper is to arrive at a just appreciation of the immense labors required of those zealous men who spent their lives and often shed their blood to Christianize the North American races. It is always an affair of great difficulty to convert pagans to Christ; and the task is still more arduous when the pagans to be converted are rude savages, degraded consequently from their primitive state. But when, besides, they show a total want of apti-

tude for a well-regulated life, and appear incapable of standing firmly by the strong determination manifested at their baptism, the work seems to be almost hopeless, and requires superhuman exertions to render the success lasting. It is well known that the grace of God requires human instruments for the conversion of the world, and exacts of them labors proportionate to the natural obstacles offered in any given case.

But a sufficient study of the Red Indian will prove that he was not only a pagan when the first Catholic

\* Mexico is not included in the subject-matter of this article.

missionaries came—not only a degraded savage, but in appearance totally unfit for a *settled* life, either as an agriculturist, a fisherman, or even as a hunter, the wildest of all the pursuits of inferior tribes. This will become evident as we go on. Now, before a pagan can become a thorough Christian he must be made, to a certain extent at least, a man of steady habits, or his new religion will be exposed to extraordinary temptations. But it is literally true that no race of man had ever before been met by the messengers of God less apt to follow a regular course of conduct. The barbarians of the north of Europe, when they swooped down on the Roman Empire and destroyed all its institutions, were undoubtedly poor subjects as future converts, and they gave immense trouble to the Church to polish and convert them. Still they were capable of a high degree of culture, as they proved afterwards, and in a short time furnished a great number of saints to our calendar. People say that the reason is that they were of Aryan stock, and the Red Indian is not. It may be so; we will not discuss the question. Our object is first to represent the Indians as they were when Europeans began to colonize North America. The reader will then be able to judge what kind of task the Catholic missionaries undertook, and if their success was not on the whole surprising.

It is necessary to exclude Mexico from the present inquiry. The history of that country alone would require very large development; and whatever may be the opinion of some ethnographers, we do not believe that it was inhabited by races of the same origin as were the North Red Indian tribes; although they certainly came from the north with regard to Mexico. What has just been said of the natural unfitness of the Red Indians for civilization and Christianity cannot apply to the Aztecs and other Nahua and Maya

nations, which have in fact been firmly attached to the Christian religion ever since their conversion by Spanish missionaries. This subject is full of interest and has not been treated, that we know, on a sufficiently large scale. There are, no doubt, many relations, letters, memoirs, etc., in Spanish libraries on the subject; and one or two very interesting ones in the large collection of Lord Kingsborough; but this does not constitute a “history of missions.” Some Mexican clergyman or able Catholic layman would render a real service to the Church by applying himself to it. After the labors of many historians, Catholic or even Protestant, the civil history of Mexico, the manners of its ancient people, all the details of the prodigious revolution effected by Cortez are thoroughly known. But the way the people became Christian is scarcely ever mentioned by any of these writers. A Jesuit Father, whose name escapes us, has written a history of missions in Mexico; but as he treats only of those undertaken by the Society of Jesus, those which immediately followed the conquest could not enter into his scope, as the Society did not then exist.

It does not enter into our own, as our subject is limited to the Red Indians. And to give it still a more definite shape, the present sketch will embrace both the tribes of the North, in Canada, and the northern part of the United States, and those of the South, as far as the frontier of Mexico. In the first of these, French missionaries, in the second, Spanish religious, carried on during nearly two centuries a holy warfare against savagery and paganism. The subject may be of great interest generally in Europe, where it is not so universally known as it is to most of the children of the true Church in the Dominion of Canada and in the Republic of the United States.

The Indian tribes of the vast northern territory—the special field

of missionaries from France—must come first for description; and our object being mainly to reach the history of the noble efforts made to convert those northern tribes, the great number of the petty nations which scarcely come within the circle of Catholic proselytism must be described cursorily and with scarcely any detail. The chief object of interest must bear on those tribes only in which the faith made sufficient progress to deserve the attention of a Christian reader. This remark circumscribes still more the subject, which in its entirety would take a long time to develop in a monthly periodical.

The question thus contracted does not embrace the seemingly previous inquiry, who were the first inhabitants of North America? It appears to be now to a great extent admitted that the Red Indians known to history were not. The stupendous remains of antiquity which are still found all over the vast territory under consideration, the mounds scattered profusely over a large part of the United States in the North, the fortifications, earthworks, etc., which have been in great part excavated, and prove that the race by whom they were erected was a great military race, the numerous relics of art which now fill the museums of the country, seem to intimate that before the Red Indian flourished on the banks of the Ohio and its tributaries, of the Mississippi and its affluents, these regions must have been the dwelling of a far more powerful and civilized people, for the later remains, also unearthed in abundance, show a far inferior degree of material civilization. But with this we are not concerned. We have nothing to do with this archæological difficulty.

When the Spaniards landed on the coast of Florida, the French Huguenots on that of Carolina, the Dutch and English on the seaboard of the present Middle States, and finally the French Catholics in the valley of

the St. Lawrence, the European colonists found themselves face to face with a great number of tribes whose languages differed a great deal from each other, whose dress and exterior appearance offered numerous points of divergence, but who belonged evidently to the same ethnological stock. The features of the face, the complexion of the skin, the long hair and the want of beard, social habits, cruelty in war, inclination to plunder, the pursuit of hunting as the great means of sustaining life, a wretched system of agriculture in a most fertile and favored country, the way of bringing up their children, the inferior position of women, the independence of all under nominal chieftains, religion finally, or what took the place of it, proclaimed that they belonged originally to the same family of nations.

They had no history, and the primitive picture-writing that they used had reference only to actual facts which they wished to communicate to their friends at a distance, particularly in their predatory expeditions. Even their traditions were extremely limited, and it was only after a long period of intercourse with them that the missionaries began to know something of their previous existence, of their religious notions, of their alliances or feuds. It was found, after awhile, that they often formed confederacies between a certain number of tribes, and considered the others as their natural enemies. They had thus some rude ideas of those political preferences or antipathies which generally compose the international policy of more refined races. But what was most striking to the eyes of Europeans was the vast area of territory over which these common characteristics prevailed. For not only was this the case all along the Atlantic coast, from Labrador to the southern cape of Florida; but when gradually the European colonists advanced into



the interior of the country they met with the same peculiarities wherever they reached in their adventurous expeditions. The tribes along the St. Lawrence and around the great lakes, those who hunted on both sides of the Ohio River, the numerous small nations which formed the sparse population on both banks of the Mississippi, as far north as the high plateau celebrated by Longfellow in his *Hiawatha*, those, finally, who lived along the Missouri and its affluents could all enter into a general sketch which a few pages of ordinary writing would set forth. The differences were so inconsiderable that the missionaries, when they met with any, made a great deal of them in their *relations* or memoirs. After more mature consideration it was often found out that they amounted in fact to very little.

Had the missionaries even crossed at that time the chain of the Rocky Mountains, they would have seen that in the immense territory embraced within the high ranges of this extensive plateau, and beyond, in the plains which extend from this background of the Continent to the distant shores of the Pacific, the same savage state existed among men, and the same habits of life and social institutions obtained among people whose languages were as diversified as those which are spoken in and around the Caucasus, according to the reports of ethnographers.

It is this astonishing proof of a common origin which gives to the study of these nations a peculiar interest; because it brings on the conviction that such a vast branch of our common humanity deserves the serious attention not alone of Christians, but of the simple philosopher and historian likewise. With these few preliminary words the subject itself must be ushered in.

#### I. NORTHERN TRIBES.

These are the most important for the history of the mission, and are

comprised almost altogether within the Algonquin and the Huron-Iroquois families. The Algonquins are the more remarkable of the two, because of their being spread over a far larger territory, so as to surround the Huron-Iroquois. But this last family of tribes had by far the greater political and social influence over the whole country, as they were constantly involved in war with nearly all the other tribes of North America between the Mississippi and the Atlantic Ocean, and were almost invariably victorious.

The nations immediately allied ethnologically together so as to form the Algonquin or Algic branch of the Red Indians occupied more than half the territory east of the Mississippi and south of the St. Lawrence. They had possession mainly, though not exclusively, of an area extending along sixty degrees of longitude and more than twenty degrees of latitude. Some of them dwelt on the Ottawa River in the North, and others on the frontiers of Georgia in the South. The chief of them were going from east to west, the Montagnais still inhabiting as far north as Labrador, contiguous consequently to the Esquimaux of Greenland; the Gaspesians and Micmacs occupying the actual provinces of New Brunswick and Nova Scotia; the Algonquins, properly so called, along the St. Lawrence and the Ottawa; the Nipissings still dwelling around the lake of the same name; westward yet, the Ottawas and Chipewas, not far from the outlet of Lake Superior; a little further southwest, the Menomonees, the Sacs, the Foxes, the Kickapoos, and the Mascoutens; around the southern curve of Lake Michigan dwelt the numerous clans forming the confederacy of the Illinois, and the Miamis along the Miami River. Going back to the point of starting, at the mouth of the St. Lawrence, there dwelt south of the Gaspesians and Micmacs, called by the French Souriquois, the tribe

of the Abnakis, so well known from the labors of Rasles, their apostle. Some remains of it still exist on the Penobscot River. The territory they occupied forms now a part of the State of Maine. A little further south, around the head-waters of the Connecticut River, lived the Sokokis, a nation long extinct and scarcely known to history, even at the time of the settlement by the first European colonists. Not far from the Sokokis lived the Narragansetts and Pequods, with whom the settlers of Connecticut waged so long and disastrous a war. At the same latitude, but a little further west, on the Hudson River, the Mohegans dwelt, rendered more illustrious by the pen of Fenimore Cooper than by all the dull historians of colonial times. Further south still, the Lenni Lenape roamed along the Delaware and the Susquehanna; and all over the actual State of Virginia were settled the Powhatans, among whom Pocahontas shed a halo of sweet joy. The Shawnees, in the West, roved on the banks of the Ohio; and finally several tribes of the Algie family had long before settled as far south as the Carolinas.

All these tribes, and many others of less note, belonged undoubtedly to the great Algonquin family of nations. There was among them all a kind of remembrance of their common origin; and when some of them were attacked by the ferocious Huron-Iroquois living in their midst, they found many friends to assist them, although too often to little purpose. For although, like all other Red Indians, they were incessantly at war with some tribe or other, and they carried it on with due Indian ferocity, still the Huron-Iroquois far surpassed them in that regard, and many tribes of Algonquins were almost annihilated by these blood-thirsty enemies of their race.

It is consequently proper to give also a short sketch of the Huron-Iroquois, such as they were when the

Europeans landed in America. It will be afterwards proportionately easy to understand their subsequent history and the peculiar obstacles the propagation of the Gospel met among them. Fortunately this branch of the subject has been thoroughly studied by Henry R. Schoolcraft, who published the result of his extensive researches in his *Notes on the Iroquois*, which he might have written in better English. With regard to missionary labor among them, the numerous works of Mr. John G. Shea, so full of reliable data, presented with intelligence and accuracy in a simple but always pleasing style, render the task of a mere abbreviator easy, as they do not oblige him to have so often recourse to the true sources of information, particularly to the best of them, the celebrated *Jesuit Relations*, which Mr. Shea knows almost by heart. His notes in the excellent translation he gave of Charlevoix's *Histoire de la Nouvelle France*, prove it abundantly.

The Huron-Iroquois, though originally of the same extraction as the Algonquins, differed from them in many respects when the French first colonized Canada; and several proofs of it will come naturally on record as the narrative proceeds. The history of both peoples—Algonquins and Iroquois—previous to the arrival of the European colonists, is almost completely unknown. For a long time already they had been at war; and the Huron-Iroquois, having so far occupied a region central with regard to the Algonquins, carried on their expeditions against their enemies as far south as North Carolina, as far west as the Mississippi, and in the east and north reached often what is now the middle of New England and the lower shores of the St. Lawrence, not very far from its mouth. But of this there will be occasion to speak later on. The subject immediately on hand regards the Huron-Iroquois themselves. The compound expression just used

has to be explained more thoroughly. Both nations belonged undoubtedly to the same stock. All the traditions of either of them pointed to this fact. Originally they were brethren. They had come together from the great West, after having wandered along the Mississippi as far south as the present State of Tennessee, if not farther. When they reached the country where the Europeans found them on landing, the Hurons occupied the western part of what is now called the Province of Ontario in the Dominion of Canada, north of the St. Lawrence consequently. The Iroquois had taken possession of the northwestern part of the actual State of New York. These last formed then a confederacy of five nations, having their council-fire in the neighborhood of Seneca Lake, northwest of the Mohawk River. They drew an imaginary diagram of a *Long House*, as they called it, extending, according to Schoolcraft, "from the present site of Albany, to the foot of the great lakes, a distance by modern admeasurement of three hundred and twenty-five miles." The Mohawks were supposed to be standing on guard at the eastern gate, near the mouth of Mohawk River at its confluence with the Hudson, and the Senecas performed the same office at the western gate, near Lake Ontario. This was the sacred ground of the confederacy, as the *pomærium* was for the city of Rome. But, of course, as the Romans started from the foot of the capital to go to the conquest of the world, so the Iroquois were supposed to start from the *Long House* to subdue the Algonquins, who occupied the vast territory from the Mississippi to the Atlantic, and from the great lakes to the frontiers of Alabama and Georgia.

• The Hurons, however, must be considered the first; because it seems that originally they were the most prominent in this group of nations. They always asserted their claim to it. They relied for this on an orig-

inal tradition, preserved in *Oneota*, which represents them as having been honored with the precedence as a tribe in older ages, and in a wider circle of nations. Schoolcraft says that "whatever reliance may be placed on this tradition or any part thereof, they are confessedly one of the leading branches of our elder North American stock, and their traditions are worthy of regard." They gave themselves the name of Wendat, on account of which the English colonists called them Wyandots. The French word Huron was a nickname given them by the Canadian French, probably with a view to express their uncouth physiognomy. It seems certain that they had always been formerly at peace with their brethren, the Iroquois, although they did not enter into their strict confederacy. John C. Calhoun, the celebrated South Carolina statesman, when at college in New Haven, in 1802, became acquainted with a Mr. Williams, an intelligent half-Wyandot, apparently well informed of the traditions of his country. Williams told Mr. Calhoun that "the old forts in the Ohio valley were erected some one hundred and fifty or two hundred years before, in the course of a long war which was carried on between the Wyandots and the Cherokees." This tradition cannot be true, because the fortifications whose remains still exist in Ohio are much older than two hundred years; and supposing possible a war between the Wyandots in the north and the Cherokees in the south, the fortifications in Ohio would be of little use, unless those nations occupied then a position widely different from the one which has always been known to be theirs. So far as we know, the Cherokees lived always south of Carolina and Tennessee. But at least the existence of this tradition is a proof that anciently the Wyandots were a renowned people.

At the time of the arrival of the French at Quebec, they occupied a



territory very small relatively to their number. This was the diminutive peninsula in the southern extremity of Georgian Bay on Lake Huron, not exceeding in extent seventy-five miles by twenty-four. But in these narrow limits, four tribes, containing at least thirty thousand souls, lived in eighteen villages well fortified by ditch and palisade. In the whole extent of the actual United States, nothing of the kind could have then been found out of this little strip of land. For it would be a very wrong idea to imagine that the nations we describe, and those of which we cannot say anything, as not coming within our scope, filled then the continent of North America, as it is the case with nations in Europe, Asia, and even Africa. On the whole immense territory stretching from New Mexico and Sonora in the southwest, to the shores of the Atlantic, near the St. Lawrence in the east, the Indian tribes occupied only very contracted spots, in which a few villages could be seen; each group being surrounded by vast tracks of thickly wooded land, where the tribes could wander at random to hunt, fish, or make war. Weeks and months of travel on foot, across these forest wildernesses, were required to pass from one nation, so called, to another. The villages of the Iroquois along the Mohawk River were scarcely an exception to this. The only real exception, in fact, was the colony of the Hurons or Wyandots in the spot which has just been described.

This spot will draw our attention further on, because it became in North America the only one where a true reproduction of the "Reductions," as they were called, of South America, and particularly of Paraguay, took place. Most of the inhabitants became at last true martyrs under the tomahawk of their former brethren, the Iroquois; and thus to the pleasing spectacle of uncouth pagans changed into meek Christians was added that of religious heroes

dying for their faith, and sanctifying with their blood a ground so far given over to superstition and paganism. Of this, more anon.

What was the cause of the enmity which sprung up between the two main branches of the Huron-Iroquois family of tribes, and when did it occur? A few words are required here on the subject. According to Schoolcraft it happened about the time the French arrived at Quebec, and when the Wyandots entered into an alliance, for the first time, with the Algonquins of the Lower St. Lawrence. The Wyandots or Hurons never seem to have shared in the violent hatred of the Iroquois for the Algonquin race. From the *Jesuit Relations*, chiefly from the detailed particularities written by the Fathers Lejeune and Charles Lallemant, the Wyandots of Lake Huron on the one side, and the Algonquins of Hochelaga or Montreal, of Three Rivers, and of Quebec, on the other, appear from the beginning to have lived on friendly terms, to have traded together, and their respective hunting parties do not seem to have given cause to quarrels ending in general wars. When the French arrived they soon interchanged with the Algonquins, particularly with the Montagnais of the neighborhood of Quebec, the most friendly relations. This was the origin of the intimate acquaintance which grew up between the new European colonists and the Wyandots, who came every year, in their bark canoes, all the way from Lake Huron to Three Rivers, and even to Quebec, a distance of three hundred leagues, according to the calculation of the French.

This friendship of the Hurons for the Algonquins and French could not please the Iroquois, who at all times were the deadly enemies of the Algonquin race, either north, along the St. Lawrence, or west, on the banks of the Mississippi, or south and east, as far as the Atlantic Ocean

and the frontiers of Georgia. The opinion of Schoolcraft, consequently, on the origin of the war is very natural, and may be true. The ordinary sources of information, however, do not state it, that we know expressly.

It has been said, a few pages back, that the Iroquois formed very early a confederacy of five nations, to which a sixth one was subsequently added; and that the Wyandots likewise had their allies in the surrounding tribes, although these do not seem to have ever formed a compact league like the one established by their enemies. This requires a few moments' consideration.

The names of the five Iroquois nations in English were the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas. The Tuscarora tribe was the sixth, which joined the confederacy later on, and came then from Carolina, where it had formerly migrated. The Mohawks are supposed to be, according to Schoolcraft, the "eldest brother" in the symbolical chain of the six nations. Their own tradition assigns them this rank, and it appears to be consonant to other traditions. They occupied the lower half of the Mohawk valley, and were supposed to be "on guard" at the eastern gate of the Long House, near the mouth of the Mohawk River, where it empties into the Hudson, a few miles north of the actual city of Albany. But owing to their heroic bravery, their power extended much farther than the narrow strip of land called the valley of the Mohawk. Their real dominion embraced the country from the head waters of the Susquehanna and the Delaware to Lake Champlain. In their predatory excursions they often went as far east as the central portion of Connecticut, and south as far as Manhattan Island, where now stands New York. As to the north, they often crossed the St. Lawrence and roamed freely in the extensive possessions of the Algon-

quin tribes. They became, in course of time, the most attached of all the Iroquois to the English colonists of New York and Massachusetts, through the influence obtained over them by Sir William Johnson, who, during a period of at least thirty years, may be said to have ruled over them.

The Oneidas are said to have been originally an offshoot of the Onondaga stock, which will presently come under consideration. After their separation from the parent stem, they settled, first at the mouth of Oneida Creek, which empties into the lake of the same name. Then moving up the stream, they subsequently occupied the country around the strange boulder, known under the name of the Oneida Stone, from which they thought, after a while, they had sprung. This stone stands on the summit of a high hill or small mountain from which all the country around can be at once surveyed. There they placed their council fire, and whenever they had some national affair to discuss, at this fire they lighted their calumets, and were then ready to hear the opinions of their sachems. The name they gave themselves was Oniota-aug, people who sprung from the stone. The Mohawks, their near neighbors east, called them *Oneota*, from which came the English proper word Oneida. The stone itself is a boulder of sienite, evidently of the erratic kind, as no rock of the same formation can be found nearer than the Adirondacs. But this is a phenomenon very common all over the actual State of New York. At a later period they removed in a body farther down the Oneida stream, to a place called since the Oneida Castle, but by them known under the name of *Kunawaloa*. They were there when, in 1609, the Dutch discovered and sailed up the *Kohatatea*, or Hudson River. On account of all these particularities of their traditions, the other members of the Iroquois confederacy called them "the Younger Brother."

The Tuscaroras, however, differed in this from the other Iroquois tribes, that they did not believe the Oneidas to have been an offshoot of the Onondagas, but thought they were as ancient as the other tribes, and that thus the name "Younger Brother" could not be applied to them. From the first contest of the American colonies against England, the Oneidas sided with the revolutionists, or Americans, and remained faithful to them, even during the darkest period of the war, until the final triumph. They even induced a part of the Tuscaroras, whom they had been mostly instrumental in bringing back from the south, to take also the American side. All the other Iroquois fought constantly in the English armies; but at the end of the war the Mohawks followed the English Tories to Canada, where they settled permanently.

Long before this, however, the Oneidas had distinguished themselves in war. But it was principally in the south, against the Oyada, or Cherokees, that they did so. For, as usual with all these ferocious Indians, they marched south, in single files, as far as they met with success and plunder. It was in one of these expeditions that they fell upon the Tuscaroras, their former brethren, who had been for a long time engaged in desperate conflicts with the Catawbias, the Cherokees, and Mobilian nations farther south. They thus brought back to the north the Tuscaroras, whom they placed on their western confines, between themselves and the Onondagas.

The last-named tribe comes next to be examined. It occupied the centre of the Iroquois *Long House*, having the Oneidas and Mohawks at the east, and the Cayugas and Senecas at the west. On this account Onondaga, their chief village, was from the remotest time the seat of the general government of the whole Iroquois nation. Their traditions even supposed that in their primitive

migration, when the whole Iroquois people came from the southwest, they remained united together until they arrived on the banks of what was called afterwards by the English Oswego River, at a point called now Three River Junction. There they separated; a part of the whole army of people "went up the Seneca River, who, subsequently dividing, formed the Cayugas and Senecas. The bands who took the eastern fork, or Oneida River, pushed forward over the Rome summit into the first large stream, which is the Mohawk River, and became the Mohawks. The central, or Onondaga fork, now called the Oswego, was chosen by the portion who, from the hill country they first located in, took this name, Onondagas, and from them the Oneidas, pursuing in fact the track of the Mohawks, were an offshoot." This is the statement of Schoolcraft, and taking into consideration the tradition of those tribes, there is a great probability for it.

It is then they formed that confederacy or league, which was yet faithfully adhered to by them when the Europeans arrived. The traditions of all the tribes speak of a great personage, called the *Atotarho*, who gave them the chief articles of that league. He was then living in retirement, and inspired universal dread by the surroundings of his solitude. Several Mohawks were sent to him as ambassadors, who found him, says Schoolcraft, "composedly sitting in a swamp smoking his pipe, and rendered completely invulnerable by living serpents. . . . Him, when they had duly approached with presents, and burned tobacco in friendship by way of frankincense, they placed at the head of their league as its presiding officer."

These Indian traditions, of which the book of Schoolcraft is full, may excite the smile of the reader, as the traditions of the ancient Romans, kept faithfully in the great work of Livy, have become a jest for many



modern critics. But we do not share in recounting them in that unseemly hilarity. The traditions of primitive peoples are always respectable; they often contain the truth, although covered with the veil of a myth, and at any rate, as they suppose the intervention of some supernatural agent, they become a firm foundation for the fundamental institutions of nations. Had not the Iroquois believed in Atotarho and his "living serpents," their league would probably have been entirely forgotten by them when the Dutch penetrated into their country. Henceforth, however, the Onondagas had the right of furnishing a presiding officer for the league, and it is said that the thirteenth *Atotarho* reigned at Onondaga when America was discovered. The office of war-captain, in general expeditions, belonged, they say, to the Mohawks.

The history of the *Cayuga* tribe, settled immediately west of the Onondagas, is entirely void of any prominent events, though several of their war-captains obtained a great renown by their bravery. The beautiful lake around which they lived was separated from that of the Senecas by a range of forest, little more than sixteen miles broad. Yet, in spite of the almost unconquerable inclination of the Red Indian for plunder, scarcely any quarrel ever occurred between these two tribes, who always lived on the most intimate terms. This fact alone would prove that peace might have been possible among the American native race if some powerful institution, like that of the Christian religion, had been firmly established among them. As it was, the largest tract of wild and uncultivated territory, stretching between nation and nation, proved often ineffectual in preventing fearful wars between them. Still the Cayugas and Senecas lived constantly at peace together, though only sixteen miles intervened between the two lakes which bore their names. And

the cause of that remarkable harmony between them was only that they had sworn to observe the articles of agreement dictated by Atotarho. The reader can draw the consequences.

The *Senecas* never gave themselves that name, which must have originated with their European neighbors. *Nundowaga*, or People of the Hill, was the appellation they acknowledged as their own. This was derived from a tradition whose meaning can scarcely be found out, although Schoolcraft attempts an interpretation of it. This tribe, always the most numerous and powerful of the Iroquois confederacy, settled round Seneca Lake, and east of the Genesee River. It is one of the most fertile tracts of the State of New York. At the mouth of the Genesee they were on the shores of the great Ontario Lake, and as previously stated at the western gate of the celebrated Long House, which they were to guard on that side from intruders, that is from all foreign tribes. With the Mohawks they contributed most to the glory of the nation, as they were more able than any other member of the confederacy to send numerous troops on their most distant expeditions. Many of their war-captains became celebrated, and in our days, Red Jacket, as he was called, obtained, chiefly by his eloquence, a reputation which extended over the whole continent of North America.

Since the Americans of the United States have surrounded the Senecas, and reduced their territory to four large reservations, they continue to live in the State of New York, and have adopted all the customs of the civilized people. In the census returns of 1845, in which Schoolcraft took a prominent part, the Senecas numbered yet 2441 souls. The remaining members of the former confederacy within the State aggregated 1292 souls. Thus all the Iroquois still living along the Mohawk River and this side of the St. Lawrence,

amounted to 3733 persons. This being the case after all the wars of the last century, after the migration of all the Mohawks and a part of the Tuscaroras to Canada, and the partial transfer of many Cayugas, Oneidas, and even Senecas to other States and to the West, the reader will easily conclude that a century and a half ago, when the Iroquois league was in a high state of prosperity, the total number of the five nations, exclusive of the Tuscaroras, who had not yet come back to live with their former brethren, must have amounted to many thousand souls, although it is impossible at this time to state the exact number. Some writers, however, reduce it to fourteen thousand.

These details on the Iroquois confederacy must be immediately followed by a short description of the tribes allied to the Hurons. This will require but a few paragraphs. There was not among them any strict agreement, as was the case for the *five nations*; yet the Hurons could generally rely on the help of these friends when they were attacked.

(1.) The Tionontates, who were called by the French *Petuns*, on account of the splendid tobacco-fields which they cultivated all along the southern coast of Lake Ontario, between the Genesee River and the Niagara Falls, were near neighbors of the Senecas, whose villages, as we have seen, lay on the east side of the Genesee. Generally in the conflicts between the Hurons and the Iroquois they took the side of the first, with whom, probably, they were allied by blood, and from whom they were separated by the whole breadth of the lake, and a considerable stretch of territory, as far north as Georgian Bay.

(2.) The Attiwanduronk, called the *Neutral Nation* by the French, lived on both sides of the Niagara River, and travelled often in their hunting expeditions through the territory of the Tionontates as far as the Senecas, with whom they remained on good

terms in spite of their friendly feelings for the Hurons. The Iroquois, according to Schoolcraft, called them Adirondaes, and he says they were an Algonquin tribe. They are supposed by some writers to have preceded the Iroquois in the State of New York. Nothing certain can be said of them, except that during the whole period of Catholic missions they were settled on both sides of the Niagara River, but particularly along the south bank of it between the Lakes Ontario and Erie. The city of Buffalo, consequently, is built on the ground occupied formerly by them. It is in that neighborhood that Father de la Roche founded the first mission among them, and was so well received that Soharissan, the chief of the nation, adopted him, according to the custom of the Red Indians when they wished to bestow the greatest favor on a stranger.

(3.) The Eries, or the Cat nation, were probably settled along the southern shore of the lake of the same name, although Schoolcraft is quite undecided, and seems inclined to place them farther south. The old French maps, made by the first Catholic missionaries, locate them in the present State of Ohio, south of Lake Erie. As they were nearly annihilated by the Iroquois toward the year 1653, and the first special notices that were written of them were not set on paper for more than thirty years afterwards, all we know of them depends on tradition, which is in general scarcely reliable when confined to one or two tribes.

An old Alleghany chief, called in English Black Snake, is said, according to Schoolcraft, to have denied the story of their destruction. He pretended that it was a mere fanciful romance, and asserted positively that the Eries had only fled south and disappeared. The French tradition is far preferable to this report of the old chief.

In all those recitals the tribes allied to the Hurons are likewise repre-

sented as allied to the Iroquois, and there is no contradiction in this, because both the Iroquois and the Hurons came originally from the same stock. When the Hurons had to leave the coast of Georgian Bay, the Neutral nation and the Petuns were nearly annihilated by the ferocious Iroquois, as is recounted in detail in the *Jesuit Relation* for 1651. Thus the Hurons and their allies perished together. It would be a mistake, however, to imagine that the powerful Wyandot race had no other allies than those just enumerated. All the Algonquin tribes were in fact on their side, together with the French themselves, and this consideration is sufficient to give the highest idea of the Iroquois courage and skill.

To form a just estimate of the whole case, it must be remembered that the Hurons, or Wyandots, were extensive traders all over the north. On their small peninsula on Georgian Bay, they had on the north and west sides the vast region which has now for three hundred years furnished Europe with furs, perhaps to a greater extent than Siberia itself. The immense transactions of the Hudson Bay Company in modern times had not yet commenced. Before the Europeans arrived in the country, the commerce of furs in America was of course very limited; yet as most American tribes were fond of rich dresses, they needed the skins of those innumerable animals roaming over the wilderness of the north. The Hurons procured them either by hunting or by purchase from the more remote nations of the northwest. They transported them afterwards in their boats to the east, as

far as Hochelaga, or Montreal, and the place called now Three Rivers, midway between the actual cities of Montreal and Quebec. When the French arrived, they saw the importance of that commerce for Europe, and there was consequently an immense increase of transactions. Every year the Wyandots came from their native country on Lake Huron, and often the French saw two hundred of their boats arriving at Three Rivers or Quebec loaded with the most precious furs, which they obtained by exchanging them for trinkets first, and afterwards for gunpowder or brandy.

This was the true origin of the friendship existing at all times between the Hurons and the Algonquins, which naturally brought on their subsequent intimacy with the French. Commerce was thus the great pursuit of the Hurons, as war was that of the Iroquois. How this league of the six nations could be able to destroy such an array of enemies as were enlisted on the Wyandot side would be a puzzle if the way of carrying on war among these savages were not taken into consideration. This will be the subject of a future inquiry. It suffices here to mention that the French themselves were unable to prevent the destruction of their friends, on account of the distance of three hundred leagues which separated them from Georgian Bay, whilst the Iroquois had only to cross the St. Lawrence or Lake Ontario to be directly in the neighborhood of their prey.

The next paper will, in pursuance of the plan proposed, be devoted to a brief review of the Algonquin tribes.



## MAGDALENE IN THE DESERT.

## I.

SAY, who that woman kneeling sole  
 Amid yon desert bare?  
 The cold rain beats her bosom,  
 The night-wind lifts her hair—  
 It is the holy Magdalene,  
 Oh, listen to her prayer!  
 "Lord, I have prayed since eventide:  
 And midnight now has spread  
 Her mournful pall abroad o'er all  
 The living and the dead.  
 The stars each moment shine more large,  
 Down-gazing from the skies—  
 Oh, Father of the sorrowful,  
 Turn thus on me Thine eyes!"

## II.

Hark, thunder shakes the cliff far off!  
 The woods in lightning glare;  
 The eagle shivers in his nest,  
 The lion in his lair;  
 And yet, now trembling and now still,  
 She makes the same sad prayer,  
 "Lord of the sunshine and the storm,  
 The darkness and the day!  
 Why should I fear if Thou art near?  
 And Thou art near away!  
 Thus, in the wilderness Thy Son  
 Was tempted, Lord, by Thee.  
 He triumphed in that awful strife—  
 Oh, let Him plead for me!"

## III.

How often must that woman pray?  
 How long kneel sighing there?  
 Oh, joy to see the holy Cross  
 Clasped to a breast so fair!  
 Speak louder, blessed Magdalene,  
 And let me join the prayer!  
 "Lord, Thou hast heard my complaints all night,  
 And now the airs of morn  
 My forehead fan, my temples wan,  
 My face and bosom worn.  
 Oh! o'er my weak and 'wildered soul,  
 Make thus Thy Spirit move;  
 That I may feel the light once more,  
 And answer love with love!"

## HOLY DOORS.

THE title of Holy Doors was first applied to the gates of the Temple of Jerusalem, and to the doors opening into the holy of holies, *Sancta Sanctorum*. The primitive Christians gave this name to the gates or doors leading to the altar of the *Ciborium*, which, in the early church, was a species of baldacchino, or pavilion, raised over the altar, ordinarily supported by four or sometimes six columns based upon the ground, the top terminating in a kind of turret surmounted by a cross, as is proven by Du Cange, in *Paul Silentiarius*, against Durandus and others, who hold the term to be synonymous with that of *pyxis*, the vase used to contain the Most Blessed Eucharist. Anastasius Bibliothecarius, Gregory of Tours, and other writers, state that frequently, beneath the great *Ciborium*, properly so styled, rose a smaller one, the upholding columns whereof, generally four in number, were based upon the altar itself, and conclude this second to be what was known as *peristerium*, because it immediately overshadowed the dove containing the Blessed Eucharist. Martigny deems this solution an explanation of the legacy of St. Perpetuus, Bishop of Tours, in the fifth century, who bequeathed to the Priest Amalarius, "*peristerium et columbam*," it being evident that the objects devised must have been of a portable nature.

Be this as it may, the doors leading to said altar were styled *Holy Doors*, as giving egress to the holiest part of the church, wherein were performed the most sacred mysteries of religion. Later the Roman Church bestowed that appellation upon the *walled doors* of the four patriarchal basilicas of Rome, namely, the churches of St. John Lateran, of St. Peter, of St. Paul, and of St. Mary Major, which on

the recurrence of each Holy Year, or Year of Jubilee, are opened, the preceding Christmas Eve, with solemn ceremonies, by the breaking down of the wall by the Sovereign Pontiff in person in St. Peter's, and in the other basilicas by cardinals, apostolic legates *de latere*, in order that the faithful entering the churches through them, with requisite dispositions, may gain the plenary indulgence of the jubilee; and are closed by being walled up by the same personages on the same day of the year itself, to mark the expiration of that term of indulgence. The *Holy Door* is always the last of the five doors of the façade of the basilica, to the epistle side of the altar. Ricci, in his *Universal Jubilees*, says these ingresses are rightly termed *Holy Doors*, since the stones, the lime, the cement, and the bricks used in reclosing them are solemnly blessed and incensed, with appropriate prayers by the Sovereign Pontiff, or by the cardinal legates, and learnedly confutes the erroneous and popular legend that the Holy Doors above mentioned are those formerly existing in the palace of Pontius Pilate, sanctified by the passion of our Lord, and which he affirms are actually in the sanctuary of the *Scala Santa*, or *Holy Stairs*, erected opposite to the Lateran basilica by Pope Celestine III, 1191, and restored by Sixtus V, 1589.\* Further, treating of opening the Holy

\* In his now rare History of the Seven Churches of Rome, Mgr. Severano, describing the Lateran Palace, states that formerly the so-styled Hall of the Council was divided in the centre, and in the wall of partition were three doors or door-jambs of marble, carved in foliage; these, according to popular tradition, had been once in the palace of Pontius Pilate in Jerusalem, and it was piously held that during the course of his sacred passion our Divine Lord had frequently passed through some or all of them. This Hall of the Council, better known as the Leonine Basilica, built by Pope St. Leo III, received that appellation because of the two sessions of the Seventeenth General Council, after its transfer from Florence to Rome, by order of Pope Eugenius IV, April 26th, 1442.

Doors during the Year of Jubilee, he observes that God having commanded the Jews to visit thrice in the year the Temple of Jerusalem during the Jubilee which was celebrated amongst them, so has the Catholic Church ordained that all nations shall take part in the Jubilee instituted by her, in visiting the four principal basilicas of Rome, conceding to them the most abundant indulgences for so doing; and, as in the ancient law, causes were heard and judgment given at the city gates, so Jesus Christ has established his divine tribunal in the *Holy Door*, whereof he has styled himself the figure, *Ego sum ostium*, "I am the door. By me, if any man enter in, he shall be saved;" therefore the Church during the Jubilee Year, opens to us, through it, the way of salvation. The primitive church looked upon the *door* or *gate* as symbolical of the Saviour, and an ancient bas-relief found in the Church of St. Maria della Menterella, in Latium, displays, amongst other things, a door of excellent style, beneath which is a lamb bearing the cross, with the legend, *Ego sum ostium et ovile ovium*, "I am the door and the sheepfold." Christ is further styled in the Psalms, *Gate of Heaven*, *Gate of Justice*, *Gate of the Lord*, through which alone the just shall enter in. Hence, if Jeremiah severely reprehended the bearing of burdens through the gates of Jerusalem upon the Sabbath day, with how much more reason should the faithful strive to avoid passing through the *Holy Doors*, laden with sin! Whilst Elias was standing in the entrance to the cavern he received the spirit of God; Naaman learned the art of healing the leprosy on the threshold of the house of Elisha; God held colloquy with Moses at the door of the tabernacle. Formerly the doors of the churches were closed against sinners, as we are told by St. Cyprian (Epist. xxxi) *Adeant ad limen ecclesiæ*; thus did St. Ambrose in the case

of the Emperor Theodosius the Great; and actually the Church opens them to penitents during the Holy Year, in order that they may return to grace; thanks to the recuperation of heavenly blessings lost through sin. Ricci points out that every one should enter through the *Holy Doors* with no less devotion than purity of conscience, notwithstanding that to gain the Jubilee it be not requisite to enter through the same, such condition not being laid down in the bulls; furthermore, he adds, should any one in a state of mortal sin enter thereby he would not sin, any more than he who should make his exit therethrough, although it be customary merely to enter by them, not to go forth thereby, save on the last day of the Holy Year. Clement VIII, in his bull promulgating the jubilee of 1600, reasons thus regarding the opening of the *Holy Doors*: "Here is preserved the treasure of indulgences, whereof the Roman Pontiff is the chief guardian and dispenser, who, although he concedes them to the faithful at all times during this year of Holy Jubilee, when opening with great solemnity the *doors* of the most ancient and venerable churches of Rome, his liberal and pitying hand is more lavish, in order that thus entering gladly into the presence of God, having shaken from their shoulders the yoke of sin and the tyranny of the enemy, and reconciled to him by means of the Sacraments, they may become his true children, heirs of heaven, and possessors of Paradise." Cardinal Valerius, eye-witness of the function of the closure of the *Holy Door*, performed by Clement VIII in person, applies to the formality of the walling up of the *Porta Sancta* by the Pontiff, the words of the Prophet Daniel: "Shut the door fast, and seal it with thy own ring," since the year of Holy Jubilee, the year of Remission, the Holy Year, the year of Plenary Indulgence is terminated,



nevertheless the bowels of mercy of our Lord Jesus Christ are never closed against true penitents; the treasury of holy indulgences remaining ever open in the hands of his vicar on earth."

The learned Jesuit Zaccaria in his *Anno Santo*, written in 1775, tells us that to Alexander VI is due the institution of *Holy Doors*. Trusting to a popular tradition relative to the existence in St. Peter's, and in the other basilicas of Rome, of a *Porta Aurea* or Holy Door, which was opened only at the inauguration of the jubilee, he published, November 22d, 1499, the Bull *Pastoris Æterni*, promulgating the eighth general Jubilee of 1500, wherein were laid down certain regulations regarding the opening of said doors, and amongst others the prohibition, under pain of death, to enter through the same, ere the termination of the sacred ceremonies performed by his Holiness in person at St. Peter's, and in the other basilicas by cardinals legates. But Burcardo, then Master of Pontifical Ceremonies, having by command of the Pope instituted a diligent search for these doors aforesaid, found no vestige thereof. Wherefore the Sovereign Pontiff, fearing to disturb the mind of the faithful, and not unwilling to favor the opinion conducive rather to piety, directed the immediate fabrication, in each basilica, of a door richly adorned with marbles. Such was the true origin of *Holy Doors*, as we are assured by Alfarani Mamni, Fra Cherubino, and others, contrary to the opinion of Alfarani, in his *Iconography of the Vatican Basilica*, and of Severano, in his *Seven Churches of Rome*, who pretend that prior to the time of Boniface VIII, 1294, it was customary, every hundredth year, to open the *Holy Doors* for the jubilee.\* The falsity of this idea

is fully demonstrated by the Jesuit Bonanni in his *Numismata Pont.*, p. 124, he clearly proving the posterior date of various medals ascribed to Pontiffs anterior to Alexander VII, which bear graven upon them the *Holy Door*, and accounts for the prevalence of the aforementioned opinion thus: Before 1500 it was customary to close up some door in each of the four patriarchal basilicas, which was solemnly opened in the beginning of the Holy Year; through it forthwith entered the Pope and his legates, followed by the people, who, throughout the Year of Jubilee, continued to enter thereby, and styled it meanwhile Golden or *Holy Aurea*. Bonanni further attests that from 1673, the usage prevailed in Assisi, continued even in his own day, 1820, of closing the doors of the basilica of St. Maria degli Angeli, known as the Porziuncula; and it was popularly believed that no indulgence existed unless they were solemnly opened on the afternoon of August 1st, the priest entering processionally therein, bearing in his hand the blessing thereof by the illustrious patriarch St. Francis.

To Alexander VI we likewise owe the pomp wherewith the *Holy Door* of St. Peter is opened by the Sovereign Pontiff in person, Alexander himself being the first Pope who ever performed that function with his own hands; this he did on the vigil of Christmas, 1499, and appointed four religious to guard day and night this door of entrance, which was to remain open the entire year. Should the Holy Father be in anywise prevented from presiding at the aperture of the *Holy Door* in St. Peter's, he is replaced by a cardinal specially dele-

*Holy Door*, and a tradition held that prior to Boniface VIII, it was opened every hundredth year for the Jubilee, and was thus narrow, since the door, through which we enter during the Holy Year, represents to us that of Paradise, recalling to the memory of the passers through the words of our Lord quoted by St. Luke: '*Strive to enter by the narrow gate.*' But Sixtus IV, deeming it too insufficient for the throng of people who crowded through the opening, ordered it permanently closed, and directed another *Holy Door* to be made ready ere the inauguration of the Jubilee of 1475."

\* Severano writes thus: "Beyond the *Porta Guidonea*, so named because through it pilgrims were guided or led into the basilica of St. Peter, was a very small door in the corner wall of the church, towards the palace; this was styled the *Ancient*

gated for that purpose, generally by the cardinal dean of the Sacred College, or in case of the illness of the latter, by the cardinal sub-dean. The cardinals legates *de latere* to perform that ceremony in the other three basilicas are named by the Pope in secret consistory, on the fourth Sunday in Advent, the cardinal archpriest of each basilica being always selected for that office, unless the cardinal dean, or if he be impeded the cardinal sub-dean be not archpriest of one of the basilicas, in which case he is named legate to perform the aperture of the *Holy Door* in that of St. Paul. It happened in 1700 that both the cardinals, dean and sub-dean of the Sacred College, Cibo and Buglione, were, the former ill, whilst the latter replaced Innocent XII at the Vatican basilica, neither being archpriest of any basilica, Cardinal Panciatici, as protector of the Benedictines of Monte Cassino, was named legate for the aperture of the *Holy Door* of the basilica of St. Paul, served by that religious congregation, the function of the closure thereof being performed by Cardinal De Bouillon. Formerly the three cardinals legates were named by the Pope in the Sala dei Paramenti of the Vatican, whence they proceeded with him, clad in the sacred vestments, to the Sistine Chapel, wherein the Blessed Sacrament was exposed, thence repairing with the procession to the great door of the palace, where they halted and received from the Pontiff the blessing, accompanied with the words *Procedatis in pace*. The cardinals legates then laid aside the vestments, assumed the cappa magna, and mounting their mules rode in great state to the Capitol, whither they parted company, each taking the route to the basilica assigned him. Benedict XIII, in 1725, ordained that for the future each legate should start from his own palace, as well for the ceremony of aperture as of closure of the *Holy Doors*, since which time they pro-

ceed with a noble train of carriages, attended by prelates, candaries or train-bearers in rochet, and domestics in gala liveries.

In 1750, Cardinal Neri Corsini repaired to St. John Lateran, with a numerous suite of prelates, together with all the voters of the Sequatura, of whom he was prefect. Cardinal Girolomo Colonna was accompanied to St. Mary Major by a very large attendance, amongst whom were four grand crosses and twenty knights of St. John of Jerusalem, of which order he was Grand Prior in Rome. Cardinal Ruffo set out from his palace with twenty-four prelates, was received at the door of the basilica of St. Paul by the abbot and community of Benedictine monks, vested in the sacristy, and moved with the procession, consisting of forty monks, sixty secular priests, a choir of music, six choristers in cope, twelve priests in sacred vestments, fourteen Benedictine abbots in cope and mitre, the abbot of St. Paul, the cardinal legate, and two deacons, followed by an immense concourse; reaching the external portico of the basilica, the legate ascended the throne prepared, and, as did his colleagues in the other basilicas, performed the like ceremonies carried out by the Pope at the Holy Door of the Vatican basilica, saving that greater solemnity proper to the head of the Church. Whilst this function is going forward all the other doors of the several basilicas are closed. During the time of pestilence or of inundation of the Tiber, the Church of St. Maria in Trastevere has generally been substituted to the basilica of St. Paul, as was first done by Urban VIII, 1625, later by Clement XI, 1700, and finally by Leo XII, in 1825. In case, however, of similar substitution, the commemorative medals, always coined for the purpose with appropriate legends, are collocated as usual within the wall of the Holy Door of the basilica of St. Paul, that of St. Maria in Trastevere not being

walled up, but merely closed with the ordinary door of wood upon which are affixed two crosses of metal.

The ceremonial of the aperture of the *Holy Door*, as practiced by Pope Alexander VI, has been continued in use. His Holiness, vested in white cope and mitre of cloth of gold, preceded by the pontifical chamberlains in red copes, the college of prelates in rochet and cotta, the youngest auditor of the rota, who, in white dalmatic, bears the papal cross, the Vatican penitentiaries, mitred abbots, bishops, archbishops, patriarchs, and cardinals, all in white vestments, according to their respective order, repairs processionally to the Sistine chapel, where, having adored the Blessed Sacrament therein exposed, he receives from the first cardinal deacon the gilded torch he is to bear during the function, ascends the sedia gestatoria, and, candle in hand, proceeds beneath a white baldacchino, borne by the prelates referendaries in rochet and mantelletta, preceded by all the clergy secular and regular and others, as in the procession of Corpus Domini, adown the colonnades to the obelisk in the centre of the square of St. Peter, where the cortege turns towards the portico of the basilica. Arrived therein he descends from the sedia, mounts the throne raised near the *Holy Door*, the first and second cardinal deacons placing themselves to either side. The hymn "Veni Creator Spiritus" terminated, he descends the throne, assumes a white apron, and, with mitre on head and lighted taper in hand, approaches the *Holy Door*, where consigning the torch to the first cardinal deacon assistant, he receives from the hands of the cardinal grand penitentiary a hammer, and with it strikes three blows upon the metal cross on the centre of the walled door, reciting meanwhile appropriate prayers; and returns the hammer to the grand penitentiary, who, in his turn, gives

two blows upon the door therewith. The masons then throw down the remainder of the wall, which, as also in the other three basilicas, has been previously sawn all around, to facilitate the falling of the masonry, which, together with the medals, etc., collocated therein at the closure of the preceding Jubilee; is devoutly collected by the pilgrims and people. The Vatican penitentiaries, vested with aprons, next wash with sponges and dry the sill and jambs of the door, a custom first introduced in the Jubilee of 1525. This done, the Pope, bearing in his right hand the pontifical cross, without the figure of the Saviour, and in his left a lighted torch, enters the first through the aperture, followed by the sacred college vested in white copes and mitres, and by all those present at the function. The Holy Father, from the sedia placed upon the predella of the chapel of the Pieta, that nearest to the *Holy Door*, then addresses the guardians, to whom is confided the care of the *Holy Doors* of the four basilicas, urging them to fulfil their charge with zeal and diligence, to prohibit all disorderly conduct, and to see that all enter thereby with due respect and devotion. The Pontiff is then borne to the papal altar, where, from the throne, he receives the obedience of those present; at the termination whereof he intones the Solemn Vespers, when commences the indulgence of the Holy Year of Jubilee.

The hammer used by the Pope to effect the demolition of the wall is of silver, elegantly wrought, with handle of ivory, and, as likewise the trowel of silver, employed by his Holiness in the function of the closure of the *Holy Door*, is, by *right*, the perquisite of the Cardinal Grand Penitentiary; though the Holy Father generally presents these instruments to some royal personage. Alexander VI was the first to make use of it. Clement VII used a hammer of silver gilt, styled by the authors of the



time *aureo*, which he gave to Cardinal Pucci, then Grand Penitentiary, who consequently added to his armorial bearings three small hammers. Zaccaria states that in the first blow upon the *Holy Door*, given by Gregory XIII, 1576, the handle of the hammer of silver-gilt broke in his hand, wounding him slightly in one finger; also that on the entrance of that Pope, contrary to the strict prohibition enforced, over two hundred persons crowded through the *Holy Door*, despite the efforts of the Papal Guard, from eagerness to secure the medals and cement placed therein by Julius III, 1550, causing thereby great peril to Cardinal Osius, Grand Penitentiary, as also to the Vatican penitentiaries remaining there to wash the threshold. The Holy Father afterwards presented the silver hammer to Ernest, Duke of Bavaria, present at the function.

Ricci relates that a somewhat similar scene occurred at the aperture of the *Holy Door* in the basilica of St. Paul, for the Jubilee of 1650, promulgated by Innocent X. Prior to the arrival of the legate, Cardinal Lante, it was accidentally struck upon. The masons, who had previously sawn it around, deeming to have heard the official signal they were awaiting, threw down the wall forthwith. The crowd forced the guards, passed through to the number of several hundred, and bore off a goodly portion of the medals and cement. To remedy this disorder, the master of ceremonies directed the immediate construction of a wall six feet in height, hastily put together, which, in presence of the legate, was cast down with the customary formalities.

Clement VII, in the Jubilee of 1525, deputed four cavaliers of St. Peter, two for the day and two for the night, to guard the *Holy Door* of the Vatican basilica, which was always to remain open, according to the ordinance of Alexander VI, who had, as before observed, destined

four religious as custodians thereof. Urban VIII, in that of 1625, placed as guardians of the *Holy Door* in the same basilica, four cavaliers of St. Peter, ordering them to hold wands bearing the epigraph, *Equites St. Petri*; and as custodians of that of St. Paul, four cavaliers of St. Paul, holding wands, bearing *Equites St. Pauli*; four cavaliers of St. John to that of St. John Lateran; and four Knights of the Conception to that of St. Mary Major, all bearing in the hand wands with the respective inscription, *Equites S. Johanni*, *Equites S. Mariæ*. Clement X, in the Jubilee of 1675, placed at the *Holy Door* of each of the aforementioned basilicas, as a guard, the said knights, seated upon benches to one side, bearing wands with letters indicative of their office. Benedict XIV, on the inauguration of the Jubilee of 1750, made an address to the knights of St. Peter and of St. Paul, urging them to a rigid performance of the duty assigned them. Leo XII, in the Jubilee of 1825, substituted to these several orders of knights, the guardians, or presidents of religious confraternities, to whom he confided the custody of the *Holy Doors* in the four basilicas. The plenary indulgence of the Jubilee begins at Vespers of the Vigil of Christmas, and terminates on the same day of the year succeeding, although the *Holy Door* be opened at a later date, as was the case with Julius III, who performed that ceremony February 24th, 1550, closing the door after Second Vespers of the Epiphany, 1551, that Jubilee having been promulgated by his predecessor, Paul III, who died in 1549; likewise with Pius VI, who created, February 15th, 1775, of the Jubilee promulgated by Clement XIV, died 1774, opened the *Holy Door* February 26th, and closed it on the Vigil of Christmas of the same year.

These ceremonies are not without mystic meaning. Ricci declares the selection for aperture of the Vigil of

Christmas to have its origin in the fact that on that night the gates of heaven were flung open to concede to earth the Eternal Son of God, whilst those of hell are close shut, to allow of the passage to Paradise of the truly contrite and penitent. Panciroli holds the lighted torches used by those taking part in the function, to demonstrate both the solemnity of that action and the joyousness of the year thus inaugurated, as also the martyrdom of the saints, since from their superabundant merits, added to those of Christ our Lord and of our Blessed Lady, are formed the treasures of indulgences of the holy year. The silver hammer signifies the power to open heaven to the faithful, communicated by the Pope to the penitentiaries, who, in the person of the grand penitentiary, in their turn, beat with it upon the *Holy Door*. The opening of the door itself typifies the course of action ordained by the ancient canons in regard to public penitents, who, in the beginning of Lent, were driven from the church, followed by the deacon, pronouncing the words, *In sudore vultus tui*, "In the sweat of thy face shalt thou eat bread;" to remind them that as through sin Adam was banished from the earthly paradise, so were they from the church, and forced to pass that holy season under the porticos, to that end built before the ancient churches. On Holy Thursday, however, being absolved of their sins, the doors were opened, and they were introduced within the church by the priests and the deacons. Finally, the washing of the *Holy Doors* by the penitentiaries, denotes that those only receive the benefit of the Jubilee who shall have previously washed themselves in the sacrament of Penance, which is one of the essential conditions, although there be no obligation to pass through the *Holy Door*. It likewise symbolizes the effect of the Jubilee, which is to restore us, as it were, to a state of innocence, and reminds us that

Christ washes us from the filthiness of sin, and by his own merits frees us from the punishment due to it.

Alexander VI also inaugurated the ceremony of the closure of the *Holy Doors*, ordaining it to be carried out in the afternoon after Vespers, though Julius III, Clement VIII, and other Popes performed that function immediately after High Mass. Upon the day appointed for the closure, the Pope, wearing the white cope and mitre of cloth of gold, is borne upon the *sedia gestatoria* to the Vatican basilica, attended by a still more numerous and gorgeous train than at the former ceremony, the entire pontifical family, the senators, the conservators, and the governor of Rome, the prince assistant at the throne (either a *Colonna* or an *Orsini*), and others, taking part therein. Arrived at the papal altar, he mounts the throne, receives the obedience of those present, and after the conclusion of Vespers, venerates, from a faldstool placed beside the confession of St. Peter, the Holy Cross, the Sacred Lance and the *Veronica*, or Holy Face, displayed from the chapel of St. Veronica. He is then borne upon the *sedia*, a lighted torch in hand, and blessing the people along his path to the portico, where, laying aside his mitre, he blesses the bricks, cement, etc., and assuming a white apron, receives from the Cardinal Grand Penitentiary, likewise aproned, a trowel of silver with handle of ivory, takes from a species of boat, held by the master of ceremonies, a little of the blessed lime, lays a trowelful to the centre and to either side of the *Holy Door*, reciting the appropriate versicles. He then takes three bricks, which he places upon the lime which he has spread with the trowel, together with some medals of gold and of silver, struck in commemoration of that Jubilee. The grand penitentiary, aided by the Vatican penitentiaries, all wearing aprons, lays other lime and bricks until the wall is somewhat raised,

leaving it to be completed by the *San Pietrini* or workmen attached to the basilica. The Pontiff then ascends the throne, washes his hands, reads the customary prayers, intones the *Te Deum*, at the termination whereof he bestows the papal benediction. A plenary indulgence in form of jubilee is next proclaimed by the two cardinals deacons assistant, the Pope retires with his suite, and the function ends amid the joyous ringing of bells and the booming of cannon from Castle St. Angelo.

Meanwhile, the cardinals legates *de latere* to perform the closure of the *Holy Doors* of the other three basilicas, who have been named previously in secret consistory, and are generally the same who officiated at the aperture thereof, are assisted, as in the former function, by the penitentiaries of the respective basilicas, and as the Pope deposits medals of gold and of silver in the base of the *Holy Door*, so do likewise the cardinals, a formula, cited by Zaccaria, as issued by Clement X, 1675, empowering them to strike medals of gold and of silver, graven with their own names and armorial bearings, together with analogous inscriptions for inclosure within the *Holy Door* of each basilica, and granting them the faculty to concede a plenary indulgence to all those present at the ceremony. To the side of each *Holy Door* is collocated a marble slab with inscription commemorative of the dates of aperture and of closure, as also of the personage by whom performed. The door being securely masoned up, a cross of metal is inserted in the centre of the outer side of the wall, and it remains thus closed until the recurrence of the next Holy Year of Jubilee.

The closure of the *Holy Doors* is likewise fraught with symbolic significance, since the exit thence denotes that perseverance in grace during this life enables us to depart from this world in peace and gladness. Hence Ricci tells us, in commencing the

masonwork of the *Holy Door*, the Pope or the cardinal, aided by the penitentiaries of the basilica, places three stones, square and clean, according to the saying of Isaiah, "Jerusalem shall be built with square stones," the three stones typifying faith, hope, and charity; as contrition, confession, and satisfaction render the soul clean and embellished with grace, and through the indulgence of the Jubilee, place it in the haven of Paradise, in token whereof is sung the antiphon, *Cum jucunditate*, the door being walled up, and as it were sealed with the cross, as the standard of Christ, the sign of our salvation and of the victory gained by the faithful over the common enemy. Other explanations given are as follows: In going forth to close the *Holy Door*, the Pontiff venerates the *Volto Santo* or Holy Face and the *Lance*, to point out that as the sacraments derive their efficacy from the passion of Christ, and from the wound in his sacred side, pierced for us upon the cross by the lance of the centurion, so from that same side does the Jubilee draw its potency, to do away with the punishment due to our sins by means of plenary indulgence; that all our actions should end as well as begin in Christ; that although we make exit through the *Holy Door*, we should never go forth from the side of Christ wherein, by faith, hope, and charity, we should always abide; finally, that all our works in this life happily terminated, we are to find our everlasting repose within that saving refuge. Lighted candles are borne, as in the ceremony of the aperture of the *Holy Door*, to typify that it does not suffice to begin well, if the end be not similar; that though the Holy Year be concluded, the true faith and love of Christ never finish, and in short to remind us ever to keep alive those good resolutions and holy desires conceived during the Holy Jubilee.

All present in the basilica go forth



through the *Holy Door*, preceded by the Pope, either to demonstrate the passage from that Church militant to the Church triumphant in heaven, or to remind us that bearing the burning torches of good works, we must one day go forth, through the door of death, to meet Christ, our spouse, with *joy and delight*, as the Antiphon sings, to be welcomed by the angels and the saints, figured in the *mountains and hills*, which are to sing praises before us. The *Holy Door* is closed as it has been previously opened by the Pope in person, either to testify that he alone is the chief dispenser of the treasures of the Church, by means of the holy indulgences, or to point out to us that the course of this actual life is the time to win heaven, and that we should not delay till the hour of death, when the Door of Paradise may be closed against us with these words, *I know you not*, and to teach us to shut securely within the doors of our hearts the treasures acquired throughout the Holy Year.

The Pope, girded with a linen cloth and a trowel in hand, is the first to close the *Holy Door*, in analogy with him who said, "I came not to be ministered unto, but to minister;" whence the Pontiff still styles himself "Servant of the servants of God." He places therein medals of gold and of silver, to exemplify that the treasures of the Jubilee will remain unopened until the recurrence of another Holy Year. The three bricks or stones laid in place by him, signify the three states of Christians, Beginners, Proficient, and Perfect, and he is assisted at the aperture thereof by the penitentiaries, since the Pope alone cannot sustain this immense weight of human souls.

Finally, this Door is closed, not with wood, but with bricks or stones, either because we are compared by St. Peter to living stones in the building of the Church, because Christ is to us a wall against the wrath of our enemies: *Sion, the city of our strength*,

*a Saviour, and a wall, shall be set therein*; or that the papal authority may prove a strong bulwark against all the fury of hell. *Et portæ Inferi non prævalebunt adversus ecclesiam meam.*

The century extending from 1776 to this present, 1876, has but once witnessed the ceremonies of the aperture and the closure of the *Porta Santa* of the Jubilee. Pius VII, viewing the troubles of the Church, did not deem it proper to inaugurate the Holy Year of 1800. Pope Leo XII, who succeeded to the papal chair 1823, determined to proclaim that falling due in 1825. A description of the double ceremony given us by an eye-witness, the Chevalier Artaud de Montor, at the time First Secretary and Chargé de Affaires of the French Embassy at Rome, may not prove wholly uninteresting.

"December 23d, 1824, Mgr. Perugini, Bishop of Porphyry, *in partibus*, and *Sacristan* to his Holiness, had blessed the holy water in the Sixtine Chapel, so that all was in readiness. About midday on December 24th, the Sacred College, saving the three cardinals, Della Somaglia, Dean, Benedict Patrizzi and Bartolommeo Pacca, Subdean, respectively delegated to open the Holy Doors of the basilicas of St. John Lateran, St. Mary Major, and St. Maria *in Trastevere*, substituted to that of St. Paul, destroyed by fire in 1823, repaired to the palace of the Vatican, where they found a numerous assemblage of prelates. His Holiness having assumed the white cope and the mitre of cloth of gold, proceeded processionally to the Sixtine Chapel, to adore the Blessed Sacrament. Having incensed the Sacred Host, whilst candles were distributed to the cardinals, prelates, and Roman magistracy, the Holy Father received from the first cardinal deacon, Cacciapiatti, a gilded torch, intoned the *Veni Creator*, which was continued by the papal choir, mounted the *sedia gestatoria* and was borne under the bal-

dacchino and flabelli, adown the Scala Regia to the portico, his feeble health not permitting the usual de-tour along the colonnades. The procession was immense, consisting first of the orphans, then of the regular and secular clergy, the chapters of the various churches, the papal household, the members of the tribunals, the prelates and the cardinals. The Holy Father was surrounded by the Swiss and the Noble Guard. Arrived in the portico of the basilica, the Pope quitted the *sedia* and ascended the throne prepared for him. The hymn terminated, he descended thence, and attended by the cortege, advanced towards the *Holy Door*, where he received a hammer of silver from the hands of the Grand Penitentiary, Cardinal Castiglione (afterwards Pius VIII), and struck thrice upon the wall of the Door, intoning the versile '*Aperite mihi portas justitiæ*;' the choir responding, '*Ingressus in eas Confitebor Domino*.' The Pope continued, '*Introibo in domum tuam Domine*,' etc. '*Adorabo ad templum sanctum in timore tuo*.' He then said, still louder, '*Aperite portas quoniam nobiscum Deus*,' etc. '*Qui fecit virtutem in Israel*.' That ended, the Pope returned the hammer to the Cardinal Penitentiary, and remounted the throne, whence he, giving a signal, the wall fell within the church; whilst his Holiness recited the prayer, '*Actiones nostras*,' a crowd of San Pietrini, or workmen belonging to the basilica, cleared away the rubbish from the Door, which was immediately washed by the Vatican Penitentiaries. The Pope pronounced the prayer, '*Deus qui per Moysen*,' and returning to the *Holy Door*, was handed the cross by Cardinal Cacciapiatti, and the lighted torch by Cardinal Vidoni. Laying aside the mitre he intoned the *Te Deum*, immediately followed by the pealing of bells and musketry, discharges from that portion of the Swiss Guard on

duty without the basilica, mingled with the roar of artillery from Castle St. Angelo. The *Te Deum* ended, his Holiness entered first and alone into the Church of St. Peter, and was followed by the cardinals and prelates, each bearing a lighted taper. After the usual address, from the Chapel of the Pietà to the guardians of the *Holy Door*, the Pope was borne to the High Altar, where he officiated at First Vesper of Christmas, during which all the doors of the basilica, closed since morning, were then flung open. The Holy Father then received the felicitations of Queen Maria Theresa of Sardinia, widow of Victor Emanuel I, of the Grand Duke of Lucca, and of other distinguished personages present, after which he retired to his apartments. After the function was over, the Pope observed to his beloved friend, the aged Cardinal Vidoni: '*Ben, le cose sono andate benissimo*.' 'Well, things have gone on very well.' The cardinal, who was celebrated for his *bons mots*, replied: '*Santo Padre, un'altra volta saremo pratici*.' 'Holy Father, we shall be quite *au fait* another time.' This rendezvous, given to Leo X in 1824, for the year 1850, brought a smile to the lips of the invalid Pontiff, and created some merriment in Rome. The hammer of silver, used to perform the ceremony, was presented by his Holiness to the Duchess of Angoulême, daughter of the martyred Louis XVI of France, then Dauphiness."

On Low Sunday of the year 1825, Leo X, attended by eighteen cardinals and a long train of prelates and pilgrims, visited the four basilicas, celebrating Mass upon the papal altar in St. John Lateran. The entire company performed the pilgrimage on foot, with the sole exception of Cardinal Hoeffelin, incapacitated by reason of his great age from similar exertion. Exposition of the Blessed Sacrament and solemn pontifical benediction in St. Peter terminated that imposing ceremony.

The function of closure of the *Holy Doors* being appointed for December 24th, 1825, after solemn vespers, celebrated in the Sixtine Chapel, the Holy Father, clad in pontifical ornaments and attended as before by the cardinals and prelates, descended processionally to the basilica of St. Peter by way of the private staircase leading to the Chapel of the Blessed Sacrament. Having venerated the sacred relics, his Holiness, vested with cope and mitre, a lighted torch in hand, intoned the antiphon: "*Cum jucunditate exhibitis*," which was taken up by the choir. The train then went forth through the *Holy Door*, the Pope last, and ascended the throne raised in the portico. When all was ready the Pope quitted the throne to bless the lime and bricks to be used in walling the *Holy Door*, which lay in order upon a credence-table, together with the instruments to be employed. He then was girt with the apron by the master of ceremonies, knelt upon the threshold of the Door, received from the Grand Penitentiary the silver trowel, laid a dash of lime on the centre of the sill, saying, "By faith and virtue of our Lord Jesus Christ, Son of the Living God;" then laid a trowelful to the right side, continuing, "Who said to the Prince of the Apostles, thou art Peter," and placing a trowelful to the left side, added, "And upon this rock I will build my church." He next spread the lime with the trowel and placed three bricks in similar order, saying, as he collocated the first, "We place this first stone;" then laying the second, "To close this Holy Door," and in depositing the third, "Which must be opened each Year of Jubilee. In name of the Father, and of the Son, and of the Holy Ghost. Amen." These three bricks were graven with the armorial bearings of the family of the

Pope (Della Genga), with his name, and the years of his pontificate. Upon them his Holiness laid a small case of lead containing the medals of gold, of silver, and of brass coined during this Jubilee, all bearing his portrait on the face, together with his name, and on the reverse the *Holy Door*, and an inscription commemorative of the date of the closure of the same; the papal choir sang the hymn *Cælestis Urbs Jerusalem*, which the Pope read before the *Holy Door*, and remounting the throne he laid aside the apron, washed his hands in water presented by Prince Orsini, and wiped them upon a towel held by the First Cardinal Priest. Cardinal Castiglione, in his turn, laid three trowelfuls of lime and three bricks, four penitentiaries in chasuble and apron following his example. The hymn ended, the Holy Father pronounced from the throne the versicle: "*Salvum fac populum tuum Domine*;" the choir answered, "*Et benedic hæreditate tuæ*," thus alternating the respective versicles and responsories, ending with the prayer, *Deus qui in omni loco*, recited by his Holiness, during which time the masons stretched across the aperture a cloth painted in imitation of a walled door. The candles having been extinguished, the *Te Deum* was begun, at the termination whereof, the Pope added, "*Sit Nomen Domine benedictum*," etc., answered by the choir, and the ceremony concluded with the prayer, *Deus cujus misericordiæ non est numerus*, and the promulgation of the plenary indulgence in form of Jubilee by the two cardinals deacons assistants.

Simultaneously the like function was carried out in the other three patriarchal basilicas, in every instance by the same cardinal legate *a latere* who had officiated at the aperture of the Porta Santa the previous Christmas eve.



## EDITORIAL NOTES.

THE Right Rev. Louis Fink, O. S. B., Vicar Apostolic of Kansas, has been appointed as the first Bishop of Leavenworth in that State.

RIGHT REV. BISHOP GIBBONS, of Richmond, has been appointed coadjutor to Archbishop Bayley, of Baltimore. It is unknown who will succeed him in the See of Richmond, where he has done much good and solid work.

\$75,000 were collected for the Holy Father in the dioceses of England on Ascension day.

The arch-diocese of Dublin contributed \$35,000 for the Jubilee fund. Every year since 1860 Dublin has sent \$10,000, while spending liberally also for home objects.

It has been rumored that either Bishop Lynch, of Charleston, or Bishop Corrigan, of Newark, is to be appointed coadjutor to Cardinal McCloskey. Both statements are absurd on the face, as the Cardinal Archbishop of New York requires no assistance. He has confirmed over 12,000 children this spring, besides much other active work.

WE suppose that our German fellow-Catholics are not generally acquainted with the fact that St. Boniface, their great patron saint, who labored hard for the foundation of the Catholic Church in his country, was of Irish descent. Although born at Crediton, Devonshire, England, his father and mother were of Irish birth. The apostles of a country are seldom natives of it.

BY latest accounts from the seat of war, the Russians have been driven out of Armenia, and the campaign in that country is regarded as a complete failure.

In Europe, the Russian forces continue to advance through Bulgaria, but encounter a stubborn resistance.

England has declared that under no circumstances can she permit the Russians to occupy Constantinople. Her fleets are now in Besika Bay, near the Dardanelles.

INFORMATION has been received from the Rt. Rev. Abbott Martin, who was sent to make terms with Sitting Bull and the hostile Sioux. At the date of his last letter, the Rt. Reverend gentleman was at

Fort Peck, accompanied by eight Indians and two white interpreters. Sitting Bull had retired to British America, and it is supposed that the devoted and zealous Abbot Martin will follow him there. The Rt. Rev. Abbot asks that the prayers of the faithful may be offered for the success of his mission.

WE have several times alluded to the strength of the Catholic Church in Canada, and the importance of the events transpiring there.

Dr. George Conroy, Bishop of Ardagh, was sent by the Holy See as Apostolic Ablegate to British North America. He left Ireland in May, and returns to his diocese in the fall. He will find Lord Dufferin, a fellow-countryman, as Governor-General of British North America, and we hope he will succeed in his mission. In the province of Quebec the Catholic religion is virtually the established one, and Catholics, therefore, have special rights and privileges there. He has hitherto met with a very distinguished reception and has visited Ottawa, Toronto, and Windsor, as well as Quebec and Montreal. He has also paid a visit to Buffalo.

THE condition of the Church in Germany may be inferred from the following list of the Prussian bishops now in exile: 1. The Archbishop of Gnesen and Posen, His Eminence Cardinal Ledochowsky; 2. The Archbishop of Cologne, Most Rev. Paulus Melchers; 3. The Bishop of Paderborn, Right Rev. Conrad Martin; 4. The Prince Bishop of Breslau, Right Rev. Henry Foerster; 5. The Bishop of Munster, Right Rev. Bernard Brinkman; 6. The Bishop of Limburg, Right Rev. Peter Joseph Blum. Two other Metropolitan Sees, Fulda and Triers, are vacant by the death of their incumbents, and only four, Ermeland, Culm, Osnaburg, and Hildesheim, are still in possession of their rightful incumbents.

THE troubles in Idaho with the Indians have sprung from the dishonesty of the government agents. The Nez Perces are mostly Catholics. They were converted by Father De Smet, but they were assigned afterwards to Protestant ministers and agents. By latest accounts Catholic priests seem to be using their influence for peace, though they have had to break the rules of the Indian Bureau and go into reservations not assigned to

them. Father Cataldo visited the Cœur d'Alene Indians, and Bishop O'Conner, the Vicar Apostolic of Nebraska, has telegraphed from Deer Lodge, Montana Territory, to the New York *Herald*, that he has spoken with the chiefs of the Flatheads, Kootenays, Pend d'Oreilles, and Blackfeet, and that it is thought these Indians will not join the hostiles.

ON Monday, June 25th, the Pope held a Consistory, at which His Holiness presented cardinals' hats to Cardinals Hasiement, Benandes, Baya, Guibert, Deschamps, Caverat, Michalowicz, Kutschker, and Parocchi. The ceremony of opening the mouths of the new cardinals, upon whom it had not been previously performed, was gone through, and the rings were presented, and their various titles bestowed on them. Afterwards the Pope appointed several archbishops and bishops, among whom were Dr. Fink, as Bishop of Kansas; Dr. Clareyne, as Archbishop of Auckland, in Zealand; Dr. McCabe, of Kingston, at present Vicar-General of Dublin, as Bishop of Gadara, *in partibus infidelium*, and Coadjutor Bishop to His Eminence, Cardinal Cullen. Bishop Gibbons was also appointed Coadjutor to the Archbishop of Baltimore, with right of succession.

ANOTHER bishop is dead! Mgr. Maurice de St. Palais, Bishop of Vincennes, Indiana, died on Thursday, June 28th, at St. Mary's of the Woods, Indiana. He died of apoplexy. He led a holy life, when young, working among the Indians and the white settlers of Indiana when that flourishing State was a camping-ground and a frontier land. In 1842 he was in Chicago. He was appointed Vicar-General by Bishop Bazin, and succeeded him as Bishop of Vincennes, being consecrated on January 14th, 1849, at Cincinnati. From 1849 to 1857 his diocese comprised the whole State. For the last twenty years it has comprised the southern half, the northern part being comprised in the diocese of Fort Wayne. There are 100,000 Catholics and 168 churches and chapels in the diocese.

Bishop de St. Palais was of French birth, and possessed all the grace and quickness of his countrymen.

THE troubles at Oka in Canada are briefly as follows: Certain lands there were in dispute between the Indians and the Seminary, and the law of the land decided in favor of the Seminary. To this decision the Indians, stirred up by the Orange societies of Canada, who "love to fish in troubled waters," objected, and constantly trespassed

on the lands in question. The Methodists built a chapel on the seminary ground, and it was razed to the ground on a warrant. The Indians continued their trespassing, and so worried and annoyed the Seminary that, at last, warrants were issued for their arrest. When the police arrived the Indians flew to arms, burnt the Catholic church, and defied the law. \$50,000 worth of property have been destroyed at Oka, and the law has been defied. Orange bigotry transplanted to Canada seems to have lost none of its old ferocity and insane hatred of Catholicity. After first perverting these Indians from their faith, they set them on to murder and arson.

THE Catholic Centennial Fountain was handed over to the Philadelphia city authorities on July 4th. The ceremonies were attended by 50,000 people, who were addressed by the President of the Philadelphia Catholic Union and other gentlemen, and also by Gov. John Lee Carroll of Maryland and Gov. Hartranft of Pennsylvania. This group of statuary is the finest on the American continent, and consists of the statue of Moses with the tables of the law on the summit of rockwork, and the statues of Father Matthew, Charles Carroll of Carrollton, Archbishop Carroll, first Archbishop of Baltimore, and Commodore Jack Barry. It is a noble gift to the city of Philadelphia by the Catholic temperance men of her city, who have contributed the bulk of the \$54,000 which it has cost. It shows that they must possess a great deal of public spirit and generosity, for they do not number in their ranks five wealthy men, and the bulk of the members are all active in church and school building also.

WE notice that the young men of Brooklyn have been doing something which the young men of Philadelphia, New York, Washington, Boston, Cincinnati, San Francisco, Chicago, and New Orleans should also do. They are taking steps to build a Catholic Hall for meetings, etc. Hitherto the Literary Society was at an expense of \$500 a year. Now they wish to be their own landlord. In this work they have been assisted by Bishop Loughlin, who, anxious to encourage the Young Men's Catholic Societies, as all other associations for the elevation of the people, granted the Society the use of a vacant lot whereon to build. The hall will have three divisions—for meeting, for committees, and for reading-rooms. The cost will be \$15,000, and bonds are to be issued for sums of \$5, \$10, up to \$50, and as low down as \$1, to give even the poorest an opportunity to be part owner of this hall. It will be commenced

at once, and is expected to be ready for use by September.

THE French Senate has agreed to the dissolution of the National Assembly, and the election will take place in October. It will then be seen if the bulk of the French people are in favor of a Catholic Conservative Republic, or of an Anti-religious Republic, for this is the real issue. It is no question of Imperialist restoration, or Bourbon restoration, or Orleanist restoration, but it is simply and solely "do or do not the French people prize the Catholic faith; are they willing or not to see it assailed and destroyed by a set of anti-Christian radicals like Simon or Gambetta." We have very little doubt as to what the response will be. The Catholic religion is too strong in France; it has survived the Revolution of '89, the Empire of Napoleon I, the Restoration of 1814, the Revolutions of 1830 and 1848, the insidious protection of the third Napoleon, and the Communist outbreak of 1871, and it will survive also the wiles of Gambetta and Simon, coming out of the trial as strong as ever.

THE Catholics of Rome have not hitherto taken any part in the local elections for officials. Last month they made an attempt, and out of 20,000 voters in the district 9000 came to the poll. Of these, 3500 voted for the Catholic candidates, and 5500 for the Liberals, which latter, of course, were successful. Still, for a first attempt this result was very satisfactory. Some Catholics would not vote from conscientious scruples, some because they were prevented by the tyranny of the roughs, and some because they thought a successful attempt was impossible. Still, with all the advantages of government assistance and the aid of all the officials, the Liberals only won by a slight majority. Next time they may be defeated, and the Catholics will secure control over the local taxation and the schools in those districts where they may succeed.

As regards elections for deputies abstention is the general rule among Catholics at elections; and that is why the Liberals always elect their candidates.

MR. O'CONNOR POWER, M. P. for Mayo, whose visit a short time ago to the United States may be remembered, is exerting himself very efficiently to promote the Home Rule Cause in Ireland. He has brought forward the case of the political prisoners and the cruelty with which they are treated, and in spite of obstacles, impediments, and opposition of all kinds, has succeeded in alleviating the lot of these

victims of ill-judged efforts and of British tyranny. He has also succeeded in settling the differences between Mr. Butt and Messrs. Biggar and Parnell, in regard to what is called "the obstruction policy." This policy consisted in throwing all sorts of impediments in the way of the general business of Parliament, so that the members might be induced to treat Irish measures with more consideration. Its wisdom was questioned by Mr. Butt, and seems doubtful. However, the quarrel has been settled and all the Home Rule members are now united to urge the Irish claims in Parliament with renewed vigor, next session.

THOSE who complained of a lack of exciting incidents in the war should be satisfied now. Turkey is carrying on three wars in fact; one against the Montenegrins, with whom there has been terrible fighting in the passes and mountains around Nicics; a second against the Russians in Asia Minor, who have been so far repulsed in their attacks on Kars and Batoum; and the third on the Danube. Here, after nearly three months' preparation, the Russians have crossed in force at Sistowa, Nicopolis, and Ihrail. They are now massing their forces in Bulgaria, and preparing to cross the Balkans. They are said even to have occupied Tirnova, the capital of ancient Bulgaria. They have thus divided the Turkish forces in Bulgaria in two; part of them are towards Servia, and part towards Rustchuk and Varna. The tough work has now commenced, and every day will see heavy fighting. The Russians have not effected these successes without great losses; for every step of the advance seems to have been contested by the pertinacity of the Turks, who are well armed and brave, but whose generals seem incompetent. "They are an army of lions led by asses."

A CASE has been on trial in Cleveland for several days past before Judge Jones, in the Equity Branch of the Common Pleas Court, in which Bishop Gilmour, the Catholic bishop of that diocese, sought to enjoin the county treasurer from collecting some \$3900 of tax assessed on lands alleged to be held by him in trust for the use of the Catholic parochial schools. The bishop and many other witnesses were cross-examined.

On July 12th, Judge Jones, in an elaborate opinion, held that the establishment of these schools was not in any legal sense opposed to public policy unless they were tainted with illegality of origin, purpose, or tendency, or were in contravention of public morality; that the bishop was really the trustee



of the property for school purposes, and that a court of equity could enforce the trust; that school property was not exempt as public school property, but that being built and partially carried on by voluntary donations, and no income arising therefrom, they are exempt from taxation as institutions purely of public charity, and under the same law as other sectarian colleges and institutions of the State, so far as general taxation was concerned, but not exempt from special assessments for sewers, paving, etc.

THE "Commencement season" is over, and the question suggests itself, Are our colleges, academies, and schools doing the work that is expected of them, and are they turning out persons qualified to fight the battle of life in this country? As regards the convent schools for girls (although some may consider that the ornamental branches and the accomplishments are more studied than they should be), it is a source of the most gratifying pride to know how well they do their work. The girls they turn out are, by their virtues and intelligence, their pleasant manners and accomplishments, well fitted to fill the position of wives and mothers, for which the majority of them are destined.

But as regards the young men, there have been many doubts expressed, and judges of experience have stated it as their belief that the training they receive is superficial and not calculated to fit those who receive it for advancement in life. Certainly if we consider the great number of colleges and universities we possess, and also the fact that they have been in existence, some for two generations, and others for twenty and thirty years, it is rather a remarkable fact that their graduates do not, save in a few instances, occupy the positions that it would be expected they should. Most of the leading men of the Catholic Church in America, whether of the clergy or of the laity, are not college graduates.

MR. FROUDE, the antagonist of Father Burke, and author of the "English in Ireland," in his third series of "Short Studies on Great Subjects," just published, writes: "The proverb which says that nothing is certain but the unforeseen was never better fulfilled than in the resurrection, as it were, out of the grounds during the last forty years of the Roman Catholic Church in England. Then it was a rare thing to meet with Romanists, save among a few ancient English families, and a convert from Protestantism to Catholicism would have been as great a mystery as a convert to Buddhism or Odin worship. 'Believe in the Pope!' said Dr. Arnold. 'I would as soon believe in

Jupiter!' The Catholic Church is spreading deeply and widely in this country. She has achieved new and unexpected power in places whence we had vainly hoped she had been driven forevermore. Her converts are multiplied, and her organization gives proof of an elasticity which not a few thinkers had begun to feel was long since worn out. The priests of her communion are energetic, bold, and aggressive. Even this England, a land which more than any other has been the home of Protestantism, is now being filled with Catholic schools, colleges, convents, and monasteries. She has even taken into her service her old enemy, the press, and has established a popular literature!" And he asks "What is the meaning of so strange a phenomenon?" And he answers himself, "That the Catholic Church, in spite of her theories, keeps alive the consciousness of our spiritual being, and the hope and expectation of immortality!"

UNITY and charity were the two virtues which the Pope recommended the most strongly to the editors and writers for the Catholic press in the address he delivered to them on June 10th, at the audience given to Catholic journalists. Unity, in order that as a strong army they might advance as one man in order to overcome the enemies of the Church, and charity, that they might fight these battles effectively.

It cannot be doubted that the Catholic press is often deficient in these two virtues. It is too apt to call names, forgetful that abuse is no argument and that it is a sign of a weak cause to abuse the plaintiff's attorney. To call a man a "heretic," an "infidel," or an "atheist" if you cannot prove him such is very uncharitable, and even if you could, it might not show that his arguments on a given point in dispute were incorrect. St. Francis of Sales believed you could catch more flies with honey than vinegar and he was correct. A torrent of abuse directed against an opponent without rhyme or reason rather disposes the judicious and impartial man to think that there is something to be said in his favor, whereas a calm refutation always tells. Such men as the holy Bishop of Geneva just mentioned, or Bishop England of Charleston, or Bishop Challoner or Dr. Newman are heard with respect even by their opponents; but violent partisans disgust sensible men, who instinctively feel that they give them only one side. More harm has been done by bigots in one hour by their intemperate effusions than sensible men can undo in a year. Few things are more revolting than to see fallible and erring men hurling violent accusations against others often far superior to them, and accusing those of heresy who would have died for

the truth. Many canonized saints have suffered grievously from such slanderers, such as St. Ignatius of Loyola, and even great Popes like St. Sylvester and Bishops like Fenelon. Yet how great they seem now, and how like gadflies their assailants look.

On July 2d, the Apostolic Delegate to Canada, Bishop Conroy of Ardagh, whose progress we have been chronicling for the last two months, arrived in Buffalo on a visit to Bishop Ryan. In the evening a reception was given to him in St. Stephen's Hall. He was accompanied by Bishop Ryan, and received by a large number of distinguished people. In the course of his eloquent address, Bishop Conroy said:

"I bless God that this deep reverence for the Holy See prevails so strongly in the Catholic youth of this great Republic. The homage it suggests is no common homage. As the gladiators entered the amphitheatre where they were to be butchered to make a Roman holiday, they were wont to salute the cruel Cæsar who bade them die with the exclamation: *Morituri te salutant*—Cæsar! the dying hail thee! What more fitting tribute to the most deadly tyranny that had ever cursed the earth than this cry coming from the jaws of death! And what more fitting tribute to the chair of Peter, established by Christ to be the bulwark of the liberty of our consciences, than the acclamation of a generous youth, rich in the promise of life, and bearing in their hearts the hopes of the future of America! There was a day when the sovereigns of kingdoms claimed to protect the Church, of which they styled themselves the First-born Son. But never in their proudest estate did they offer to the spouse of Christ service as chivalrous, as pure, or as powerful as that contained in the love for the Holy See which dwells in the young men of a nation such as this, where faith is free to ally itself with the highest enlightenment and the noblest aims."

ENGLAND has been honoring a Catholic printer, Caxton, who introduced the "art preservative of all arts" into the country. He was born in Kur, in 1412. He was one of the ambassadors of King Henry IV, in 1464, to the Duke of Burgundy, Philip the Good. He accompanied the Court to Ghent in 1469, and in 1471 was in Cologne. Caxton was taught the principles of printing by Colard Mansion, a French printer of Bruges, and his first book, *The Recuyllie of the Histories of Troye*, was produced in 1471. There are but a few copies of this book now in existence, and with the exception of some odd leaves in the French National Library, they are all in England. For a work of

seven hundred pages, it was gotten out in the marvellous short time of three months. This work was accomplished with the rudest appliances.

In 1476 he established himself as a printer in Westminster Abbey, and here was printed his first work in England, called *The Dictes and Notable Wise Sayings of the Phylosophers*, which he presented to Edward IV. He published one hundred works, and died in 1491 (the year before Columbus discovered America), and was buried in St. Margaret's Church, Westminster. In the Almonry of Westminster Abbey, Caxton gave to the world the first printed book that saw the light in England, and there was "gently rocked the cradle that held all future literature." There is also to be seen the shrine of Edward the Confessor, the tomb of Henry V, the tombs of Catholic queens, dukes, duchesses, marquises, with the effigies of their mailed children kneeling around the tomb, and with joined hands betokening prayer; numerous tombs of Catholic bishops and abbots; the bodies of Crusaders rest there, too, in dust once blessed by Catholic priests. Catholic England reared this temple and abbey, and Catholic bishops blessed it. And as long as its consecrated walls stand they will unconsciously yet plainly proclaim that the foundations of whatever glory, or power, or civilization, or religion, or refinement, or strength, that England may possess, was laid by those who in days gone by worked and toiled, and labored, and sweat, and bled under the influence of the Catholic Church.

THE growing desire among Catholics for greater union among themselves is one of the most noticeable signs of the times. Sometimes it gives rise to the formation of unions, to promote temperance, sometimes to beneficial unions, and sometimes to associations of literary societies.

But all of these unions, however well intentioned and laudable, only partly cover the ground. Not every one is interested in the promotion of such objects; their tastes or their business pursuits prevent them from co-operating actively in such associations. It is necessary, in order to bring out the full strength of Catholics, that they unite in associations of a wider character, associations which will embrace all Catholic interests, and which may be said therefore to be truly representative of the Catholic community in general, wherever they may be established.

It is with this object that Catholic unions have been established both in Ireland, England, and in several cities of the United States, notably in New York and Boston.



With somewhat similar objects has the Catholic Club of Philadelphia been recently established. This club has sprung from the De Sales Institute, which lately existed in Philadelphia, under the Presidency of the Hon. Joseph R. Chandler.

It has taken possession of a handsome club-house on Broad Street, which has been furnished with much taste and elegance. This serves as a resort for the members, and by meeting here they become more and more acquainted with each other, thus promoting that sociability and spirit of co-operation, without which unity is impossible and common action an impracticability.

That the cultivation of this spirit is necessary requires no argument. Catholics are one in faith, but Catholics in this country have otherwise no common sentiment. They are divided in political sentiment,

they are frequently unacquainted with one another, there is no means by which their voice can be heard, there is no organization ready to *do* anything that may be required. By means of associations like the Catholic Club, Catholics are brought together, they exchange ideas, they learn how to co-operate, they are ready to aid the clergy or charitable institutions in case of need, and should it be necessary at any time to take action in any matter affecting Catholic interests, they can do so with some chance of being heard by the general public. Should a Papal Legate or any distinguished stranger arrive and it be necessary to give him a reception, this duty would also be in their line. We hail, therefore, its establishment with joy, hope that the example of Philadelphia may be followed by other cities, and that its history may be a prosperous one.

---

## PUBLICATIONS RECEIVED.

### THE LIFE OF CHRISTOPHER COLUMBUS.

By Arthur George Knight, of the Society of Jesus. New York: The Catholic Publication Society. 1877.

Father Knight has certainly performed a most meritorious work in giving this volume to the public. It was the fate of Christopher Columbus to be unappreciated while living. Though he added to science immense stores of knowledge, gave to Spain dominions more extensive than her whole European territory, and opened to all the nations of Europe a new world, in which their energies might find free scope, yet he was maligned, imprisoned, persecuted, and in his old age neglected by those who were under the greatest obligations to him for benefits conferred. This cruel neglect followed him to the hour of his death. In an inn at Valladolid, unvisited and uncared for by the sovereigns and grandees of Spain, he received the last sacraments of the Church, and died heartbroken, forgiving all his enemies. A like fortune followed him after death, underrated his achievements, gave to others the fame of discoveries which belonged to him, depreciated alike his greatness and goodness, and falsely imputed to him weaknesses and sins of which he was guiltless.

But the investigations of recent years

have brought the real truth to view, and justice is at last being done to the memory and fame of Christopher Columbus. Washington Irving has done more, perhaps, than any one else to place before English readers the life and character of Columbus in their true light. But even he fails to do justice to the high religious motives which were the real source whence sprang Columbus's noble enthusiasm, his heroic perseverance and courage, amidst discouragements, obstacles, and opposition, which would have daunted a soul whose strength was not sustained by religion. Irving, too, even allows himself to give the sanction of his authority to the calumny that Columbus's relation to his second wife was not that of wedlock duly solemnized by the Church, treating it as a matter of slight importance.

Father Knight's work entirely dispels the clouds that through the carelessness, the indifference, or the prejudices of previous writers had rested on the name of Columbus. He sets him before us as he was—a man of the highest courage, of the purest motives, of uniformly virtuous life,—a keen and careful investigator, a student of science, a daring and skilful mariner, an administrator and governor, sagacious, prudent, patient, far-sighted, and just, as a Christian, devout, consistent, his heart overflowing with the true, deep, comprehensive charity, which the



religion of Christ alone can impart. He depicts vividly Columbus's long struggles with poverty, with discouragement, contemptuous skepticism of his arguments and plans, with mutinous and disheartened sailors, with rebellious colonists, and with a suspicious and ungrateful court, and follows him to Valladolid, where in neglect and obscurity he calmly prepares himself for death, and the discoverer of a new world, forgotten and uncared for, both in the old world and in the new, calmly commends himself to God.

---

BIOGRAPHICAL SKETCHES OF DISTINGUISHED MARYLANDERS. By Esmeralda Boyle, author of *The Thistle Down*, *Felice*, and *Songs of Land and Sea*. Baltimore: Kelly, Piet & Co. 1877.

To the history of Maryland Catholics can always point with peculiar pride. Of the thirteen colonies out of which the United States have grown, Maryland was the one colony which was settled first by Catholics, and the one colony which formally and explicitly embodied in its original organic laws a provision establishing equality before the law for all Christians. And this, too, was not a mere parchment guarantee, a "word of promise made unto the ear, but broken to the hope," overridden by the force of bigoted public opinion, and putting Protestants under the ban, as Catholics are to-day in many portions of our country, where bitter anti-Catholic prejudice overrides the law, and virtually disfranchises Catholic citizens. "Never from the first settlement of Maryland down to the period when her proprietary was suspended, could she blush for the commission of one act of authorized intolerance against any denomination of Christians." On her territory the disfranchised friends of prelacy, the persecuted "Quaker," and anti-Baptist from Massachusetts, and the Churchmen from Virginia, "were welcome to equal liberty of conscience and political rights by the Catholic proprietaries and settlers of Maryland," although their Catholic brethren—both in the old world and in the new—were suffering persecution at that very time from Protestants of every sect. And this spirit of religious toleration remained expressed upon the statute-books, and alive and active among the people of Maryland and their magistracy, until Protestants became a majority, when, to their shame and disgrace, they enacted laws proscribing the religion of the very persons who had set them an example of charity and religious toleration.

The work before us is a contribution towards a more familiar history of Maryland, by sketching briefly the lives and character of some of her distinguished sons. The sketches are not exhaustive; they are less full and complete than we could desire. Still, they bring out many incidents and facts not found in the general history of the State, and make us familiar with the domestic as well as the public life of many of the eminent men to whom Maryland has given birth, both in the earlier period of her history, and in later times.

---

THE CROWN OF HEAVEN, THE SUPREME OBJECT OF CHRISTIAN HOPE. From the German of Rev. John Stöger, S. J. By Rev. M. Nash, S. J. New York: P. O'Shea. 1877.

Whatever serves to detach us from earth, and make clear to us the motives and reasons that should prompt us to strive to attain heaven, is of great importance. The author well says in his introductory chapter, "Although the kingdom of heaven is the object of all promises, the hope of our faith, yet we must confess that there is nothing of which men know so little, think of so seldom, or which they so readily forget as the glory of heaven." The purpose and object of the book before us is to lead reflecting minds to think more on these subjects, by "giving them a closer view of that hope to which God has called us, and of the treasures which He has prepared for His saints." This purpose the work is well calculated to fulfil. The meditations are short, simple, earnest, and place before the reader in clear view the happiness of heaven, the difficulties to be overcome to attain it, the conditions to be fulfilled, the motives to perseverance, and the ineffable glory that will crown those who attain it.

---

BIOGRAPHICAL SKETCHES. By the Graduating Class of St. Joseph's Academy, Flushing, L. I. (Translated from the French of Mme. Foa.) New York: P. O'Shea. 1877.

A volume containing five well-translated, interesting, and readable sketches.

---

THE LITTLE PEARLS, OR GEMS OF VIRTUE. Translated by Mrs. Kate E. Hughes. New York: P. O'Shea. 1877.

This volume is made up of eight short and interesting tales, suitable for youth.





